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THE
Missionary Magazine

AND

CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.
 SIXTY-FIFTH GENERAL MEETING.

ON no previous Anniversary have the Constituents of the Society met together under circumstances of deeper interest than on that which has just been commemorated. The friends of Missions instead of being diverted from their great enterprise by the portentous aspect of affairs in the Continent of Europe, have discerned in these mournful prospects concurrently with the new and wonderful openings which the Providence of God has afforded for the wider spread of the Gospel among the pagan millions of India and China, a strong additional motive to work while it is day, since the night cometh when no man can work. The various Meetings and Services peculiar to the sacred festival were very numerous attended, and the intense interest excited affords an unequivocal proof that the claims of Evangelical Missions retain the strongest hold upon the sympathies of British Christians.

MONDAY, MAY 9th.

New Broad Street Chapel.—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

Weigh House Chapel.—Service for the Juvenile Friends of the Society, Rev. C. CHAPMAN, of Chester, commenced with reading and prayer. Rev. T. W. AVELING, of Kingsland, preached from Num. xxiii. 23. (last clause). The Service was concluded by Rev. F. S. TURNER, Missionary to China.

WEDNESDAY, MAY 11th.

Surrey Chapel.—After the usual Liturgical Service, which was read by Rev. NEWMAN HALL, prayer was offered by Rev. J. R. CAMPBELL, of Bradford. Rev. JOHN CAIRNS, D.D., of Berwick, preached from Rom. xv. 14—16. Rev. H. OLLARD, of Derby, presented the concluding prayer.

Tabernacle.—Rev. R. ROBINSON, of York Road, read the scriptures and prayed. Rev. JAMES LEGGE, D.D., Missionary from China, preached from Isaiah xlix. 12. Rev. G. L. HERMAN, of Hoxton Chapel, offered the concluding prayer.

FRIDAY, MAY 13th.

SACRAMENTAL SERVICES.

Stepney Chapel.—Rev. WILLIAM ELLIS presided. Addresses and prayers by the Revs. J. S. HALL, T. DAVIES, J. E. RICHARDS, S. EASTMAN, S. DAVIS, and J. KENNEDY.

Union Chapel, Islington.—Rev. SAMUEL MARTIN presided. Addresses and prayers by the Revs. R. G. MILNE, J. MUNCASTER, and H. TARRANT.

Kingsland Chapel.—Rev. J. R. CAMPBELL, M.A., presided. Addresses and prayers by the Revs. Mr. JOHNSON, C. DUKES, W. HARBUTT, W. FAIRBROTHER, E. M. DAVIS, and T. W. AVELING.

Hanover Chapel, Peckham.—Rev. A. M. BROWN, LL.D., presided. Addresses and prayers by the Revs. W. H. AYLEN, H. BROMLEY, S. A. DAVIS, S. J. LE BLOND, J. H. HITCHENS, D. NIMMO, T. RAY, W. TARBOTTON, W. P. TIDY, P. J. TURQUAND, and R. W. BETTS.

Trevor Chapel, Brompton.—Rev. PATRICK THOMSON, M.A., presided. Addresses and prayers by the Revs. A. KING, G. DRUMMOND, R. MACBETH, J. R. THOMSON, E. MORLEY, and T. HIND.

Greenwich Road Chapel.—Rev. JOHN BURNET presided. Addresses and prayers by the Revs. T. R. HOSKEN, T. MANN, J. BROWN, and J. PULLING.

Eccleston Chapel.—Rev. A. RALEIGH presided. Addresses and prayers by the Revs. R. ROBINSON, J. DAVIS, J. VINEY, J. B. FRENCH, S. ELDRIDGE, J. REEVE, J. S. PEAR-SALL, T. T. WATERMAN, R. C. LUMSDEN, J. YOUNG, and R. A. REDFORD.

Park Chapel, Camden Town.—Rev. J. C. HARRISON presided. Addresses and prayers by the Revs. J. FLEMING, H. MADGIN, A. M. HENDERSON, and J. SUGDEN.

Hoxton Academy Chapel.—Rev. JOHN KELLY presided. Addresses and prayers by the Revs. J. ROWLAND, A. HAMPSON, W. GRIGSBY, J. S. WATSON, J. V. MUMMERY, and G. L. HERMAN.

Craven Chapel.—Rev. JOHN GRAHAM presided. Addresses and prayers by the Revs. J. RAVEN and W. ROBERTS.

Falcon Square Chapel.—Hon. and Rev. B. W. NOEL, M.A., presided. Addresses and prayers by the Revs. E. MANNERING, J. H. WILSON, T. GILFILLAN, and G. C. MAITLAND.

Surrey Chapel.—Rev. NEWMAN HALL, LL.B., presided. Addresses and prayers by the Revs. J. M'MILLAN and E. STORROW.

Pembury Grove Chapel, Hackney.—Rev. JAMES PARSONS presided. Addresses and prayers by the Revs. J. T. BEIGHTON, Dr. SPENCE, W. KIRKUS, and F. SODEN.

Stockwell Chapel.—Rev. J. G. MIALL presided. Addresses and prayers by various Ministers.

THE Annual Meeting was held on Thursday, May 12th, at Exeter Hall. The attendance was, as usual, very large, the hall being densely crowded throughout. The chair was taken at ten o'clock by the Right Hon. the LORD MAYOR.

On the platform were—Sir C. E. Eardley, Bart.; Sir S. M. Peto, Bart., M.P.; James Kershaw, Esq., M.P.; Revs. Dr. Alexander, H. Allon, T. W. Aveling, John Alexander, S. B. Bergne, Dr. A. M. Brown, Dr. Boaz, Dr. Cairns, Dr. Campbell, G. D. Cullen, Dr. Cumming, R. W. Dale, Joseph Edkins, J. Graham, Newman Hall, James Hill, Dr. George Legge, Dr. James Legge, J. G. Miall, E. Mannering, Canon Miller, R. C. Mather, J. Mullens, James Parsons, Dr. Raffles, A. Raleigh, J. Rowland, J. Stoughton; P. Carstairs, Esq.; E. Corderoy, Esq.; Charles Curling, Esq.; Joseph East, Esq.; John A. Hankey, Esq.; George Hitchcock, Esq.; Charles Jupe, Esq.; John Morley, Esq.; Arthur Morley, Esq.; W. M. Newton, Esq.; Isaac Perry, Esq.; Eusebius Smith, Esq.; Henry Spicer, Esq.

James Spicer, Esq.; W. R. Spicer, Esq.; E. B. Underhill, Esq.; J. K. Welch, Esq.; W. C. Wells, Esq.; W. D. Wills, Esq.; &c., &c., &c.

The proceedings were opened with the singing of the 68th hymn in the Missionary Hymn-book, and with the offering of prayer by the Rev. J. G. Miall, of Bradford.

The Rev. Dr. TIDMAN said: The Lord Mayor has most kindly appeared amongst us this morning under circumstances of enfeebled health, and is not able to address this large assembly without great and injurious exertion. We are, therefore, the more indebted to his lordship for his presence; and I am sure you will not require a speech from him to prove his hearty attachment to this cause, and to every other cause connected with benevolence and religion. I shall, therefore, now proceed to give you an abridgment of the Annual Report of the Society:—

The Directors of the London Missionary Society, in submitting to their Constituents and Friends a brief record of its history for the past year, are conscious that it behoves them to discharge this duty with joy and thankfulness. And while gratefully acknowledging the many decisive proofs of God's favour which have attended the Society's varied labours, they are also constrained, in contemplating the aspect of Divine Providence in relation to the cause of Missions *generally*, to express the conviction that the year just closed has been the most eventful and auspicious in its history; exciting larger hopes and opening brighter prospects than the most sanguine of its friends have ventured heretofore to cherish. In the infancy of the Society, the heathen world, with limited exceptions, was shut and barred against the Heralds of Salvation,—*now* the heathen world, with limited exceptions, is, through the power and mercy of God, opened to the intrepid and faithful Evangelist. The interior of Africa, the extremities of India, the still wider and mightier range of China, and may we not add, the yet unexplored Islands of Japan, are all accessible to the Messengers of our Churches; and so vast and almost boundless are the fields, and so solemn and imperative the claims for corresponding labour, that a sense of duty would be well nigh overwhelming, but for the assurance of our Almighty Lord, that His strength shall be made perfect in our weakness.

The Directors, would, therefore, deem themselves unfaithful to their trust if, in addition to a brief recital of past labours, they failed at this solemn juncture—this moment of wondrous facilities and auspicious prospects—to urge upon every friend of Missions the duty of self-denying liberality and redoubled exertion, sanctified by earnest and believing prayer.

In reporting the Financial position of the Society, the Directors are happy in being able to state that the several Items included in *Home* Receipts are in advance of the year preceding.

The amount of Subscriptions, Donations, and Collections, Legacies and Dividends, is £54,799 1s. 3d., being an advance on the same Items in 1858 of £2713 11s. 6d.

The Contributions from *Foreign Auxiliaries* have reached £1803 6s. 10d., being in excess of those of 1858, £984 1s. 10d.

The Sacramental Offerings for the Widows' and Orphans' Fund, with the dividends on Stock, amount to £2586 5s. 8d., being an advance on the preceding year of £264 7s. 11d.

The Contributions realized at the *Mission Stations* and applied toward their own support, have been £14,590 7s. 5d.

Making the Total Income from *Ordinary* sources, £73,779 1s. 2d.

The Expenditure of the Society has amounted to £67,793 13s. 9d., showing an excess of Income £5985 7s. 5d.

In addition to the foregoing sums, the Contributions *received* towards strengthening and extending the Society's Missions in India, have amounted to £11,032 2s. 1d., and those in aid of the same objects in China, to £7527 3s. 2d.

Contributions toward other Special Objects, £1043 1s. 2d.

Making the Total Receipts for the year, £93,431 7s. 7d.

It will be observed that the sums above stated for special objects include *only the amounts actually received* during the year,—several thousand pounds promised being payable during the year ensuing. And it will be gratifying to the Friends of the Society to learn that this amount exceeds the Receipts of any former year.

The Directors take this opportunity of acknowledging the great obligations of the Society to J. K. Welch, Esq., of London; J. H. Watt, Esq., of Irvine, and Messrs. Smith and Sons, of Glasgow; who most generously granted free passages in their vessels to *four* of the Society's Missionaries proceeding to India.

It is well known to the members of the Society, that for many years past Representatives from the different provincial Auxiliaries have assembled at the Mission House, for the purpose of reviewing the proceedings of the Board of Directors for the previous half year. During the past year two such meetings were held, and on each of these, as on former occasions, the Delegates adopted a Report testifying their entire approval of the proceedings of the Society.

Although several of our devoted Missionaries have suffered in their health, *two* only have been removed by death. The Rev. J. H. Parker, of Calcutta, died on the 9th September ult., most deeply and affectionately lamented, not only by his fellow labourers, but by the entire Christian community of that city. The Rev. John V. Read, of South Africa, has also been removed in the morning of life from the scene of his useful and promising labours.

The wives of six of our Brethren,—the solace of their homes, and their fellow-labourers in Missionary toil, have been called to their rest:—Mrs. Rattray, of Demerara; Mrs. Durant Philip, of Hankey, Mrs. Ashton, of Kuruman, Mrs. Russell, of Travancore; Mrs. Taylor, late of Mahi Kantha; and Mrs. Budden, of Almorah.

Two of our honoured Brethren who had long been compelled by age and infirmity to retire from active service, have also exchanged earth for heaven—The Rev. W. Elliott, who pursued his useful career in South Africa for about Thirty years, and the Rev. C. Mault, who laboured without intermission in Travancore for the long period of Thirty-six years.

The Directors discharge a mournful duty in recording the decease of William Alers Hankey, Esq., who died on the 23rd of March, at the advanced age of eighty-eight. Mr. Hankey was one of the *very few* of the earliest friends of the Society preserved to our own times; and throughout his prolonged life, he never failed to render it the substantial proofs of his warm attachment. On the occasion of his decease the Directors adopted the following Resolution expressive of their respect and regard for his character:—

Resolved, "That in receiving the announcement of this solemn event, the Directors feel constrained to record their high respect for the eminent Christian character of their late venerable friend, and their deep sense of the great advantages received by the London Missionary Society, from his liberal contributions to its funds, his long continued labours as one of its Directors, and especially for his valuable services as its Treasurer during a period of sixteen years."

Since the commencement of 1858, *Thirteen* new labourers have gone forth:—*Two* to Polynesia, *Five* to South Africa, and *Six* to India.

The *Total* number of Missionaries, including the above, sustained by the Society, has been one hundred and fifty-three:—Of these, Twenty-seven are connected with the several Missions of the South Pacific, Eighteen labour in the West Indies, Thirty-nine in South Africa, Sixteen in China, and Fifty-three in India.

With unusual pleasure the Directors report that the number of Candidates for Missionary service received since the last Anniversary greatly exceeds that of former years. The total number now in connection with the Society is twenty-one; but, before their term of study is completed, double that number will be required to strengthen existing Missions, and

to enter upon new fields ; the prayers of the Church should therefore unceasingly ascend to the Lord of the harvest, that He would send forth yet more labourers into the harvest ; for the harvest truly is plenteous but the labourers are still few.

The Reports received since the last Anniversary from our Missionaries in their varied fields of labour, although marked by diversities, are decidedly encouraging ; of these the Directors will now present an Abstract compressed within the narrowest limits.

POLYNESIA.

The *older* Missions in the Islands of the South Pacific, exhibit gratifying indications of stability and progress. In *Tahiti*, the Churches formed by our Missionaries have, since their expulsion, been under the oversight of Native Pastors, whom they trained for that service. The Pastors are distinguished by assiduity and vigilance, and the maintenance of Christian discipline among their people ; and the number of Church Members is greater than in any former period. The Tahitians generally, notwithstanding the seductive and powerful influences by which they are surrounded, evince a stedfast adherence to those great principles of Evangelical Protestantism in which they were first taught, and to the Word of God, from which those principles are derived.

The *Rev. William Howe*, in addition to his valuable labours on behalf of his countrymen and other Foreigners at Papeete, continues to employ all the means which the restraints imposed on him by French authority admit, for the benefit of the Native Christians ; and, amidst the most trying circumstances, he has continued to prosecute his varied labours with unwearied diligence and sound discretion.

The several Missions in the *SOCIETY, AUSTRAL, HERVEY, and NAVIGATORS Groups*, including nearly *TWENTY ISLANDS*, and about *FIFTY THOUSAND* people, present in common the most satisfactory evidence that God continues to attend with His effectual blessing the various labours of our Missionaries. In almost all these Islands the last vestiges of idolatry have long since passed away, and all the people are avowedly worshippers of the only true and living God. The Christian Sabbath is practically acknowledged and the Ordinances of Christian Worship observed. Many thousands, both of adults and children, are instructed in the Schools, and although their natural disposition and social habits are unfavourable to persevering application, yet their gradual improvement is incontestable.

In the different dialects of these islands, the entire Bible has, for several years, been translated, printed, and circulated ; and the Native Christians have manifested the most earnest desire to possess the Word of God. Several successive editions, amounting to many thousands, sent out by the British and Foreign Bible Society, have been purchased at their full value, and the amount returned to the treasury of that Institution.

The Institutions for Training Native Teachers and Evangelists, in the Islands of *Tahaa, Rarotonga, and Upolu*, under the superintendence respectively of the *Rev. John Barff, the Rev. George Gill, and the Rev. George Turner*, contain an aggregate of nearly *One Hundred Students* ; and from these seminaries, many well qualified agents have gone forth, some of whom are placed over the Village Congregations of their Native Islands, while others have carried the tidings of Salvation to the distant Groups of the Pacific. In these regions of darkness, several have fallen victims to the savages whom they sought to save, while others, by God's mercy, have been instrumental in turning many from darkness unto light, and from the power of Satan unto God. These Native Agents are all sustained by the people among whom they labour, or by whom they are sent forth to the heathen ; and, in addition to such support, their Contributions to the cause of Missions, viewed in relation to their very limited resources, present an instructive example to the Churches of our country.

These free will offerings for the year last reported, amounted,

In the Society Islands, to	£133 8 10
In the Hervey Islands, to	376 12 2
And in the Navigators Islands, to	610 10 0
Total	<u>£1120 11 0</u>

The number of Native Christians in Church fellowship, according to the latest returns, was as follows:—

In Tahiti	1600
The Society and Austral Groups	1423
The Hervey Group	2087
In the Navigators Group	2568
Total	<u>7678</u>

In contemplating these rewards of Missionary toil, it becomes us to do honour to the faith and patience of our fathers, by whom the holy enterprise was commenced, under accumulated difficulties and discouragements; and to hold in veneration the memory of those Christian Heroes who laboured and suffered through the long night of toil, many of whom died in faith, not having received the promise: but, above all, it behoves us to render glory to God, by whose power and grace the midnight gloom of these distant lands has been dispersed, and the glory of the Lord has risen upon them.

The operations of the Society in *Western Polynesia* have been attended with the most gratifying success.

Messrs. Creagh and Jones commenced their labours in *Maré*, one of the *Loyalty Islands*, in the year 1854. The people were at that time, with few exceptions, (as the great majority still continue,) blood-thirsty cannibals; yet within four years, so mightily has the Word of God prevailed, that two Christian Churches have been formed, each containing nearly One Hundred Members: the Sabbath Congregations consist of upwards of Seven Hundred persons at the one station, and One Thousand at the other—portions of the New Testament are already translated and printed, and upwards of a Thousand children are under daily instruction. The latest communication from Mr. Jones, dated October last, contains the following interesting and encouraging statement:—

“Since my last communication, we have held our May Meeting, and for the first time made a collection, which amounted to £5 in cash. The sum is little, and it is great too, when considered in connection with the circumstances of the people. I trust, however, that their humble efforts will have a salutary effect upon their own minds, in teaching them the duty of the Church of Christ, and not less so upon the wealthy Christians of civilized lands.

“There was a circumstance of great interest connected with our Meeting. One of our *Maré* Teachers, a few weeks before, had arrived from the Island of *Were*, with a company of Natives *bringing with them their cast away gods, which were exhibited at the Meeting*. Speeches, too, were made by the Natives of *Were*, and interpreted by the Teacher. A great number of naked, painted heathen of this Island, were there, listening and witnessing all the proceedings; and they were appealed to by the Teacher to refuse the Gospel no longer, but, like the people of *Were*, to cast away their foolish and wicked practices.”

Eramanga, as the death scene of the martyred Williams, can never cease to be deeply interesting to the members of that Society in whose service his indefatigable life was spent. The Rev. G. N. Gordon, from the Nova Scotia Missionary Society, and his devoted wife, with humble but heroic trust in God, settled on this Island in June, 1857, and the following communication, written last December, must awaken affectionate solicitude and earnest prayer on their behalf:—

"I have of late," writes Mr. Gordon, "visited round the East side, which contains a very large population, and have found the Natives in general quite accessible. I have no fear to go among the most desperate savages of this Island, who are wretched cannibals, because I can now speak to them the subduing Gospel of the grace of God's dear Son. Without a knowledge of their language, it is not very safe to venture among them, because of their enormous desire for human flesh. Several of late have been killed and eaten, and bodies have even been *exhumed* for food. In one harbour we visited, the natives of Dillon's Bay who were with me were so terrified that this would be their fate if they went on shore, that I had to anchor my boat near to the beach, from which I taught the multitude, like my blessed Master on the lake of Genneseret.

"I have asked the natives here implicated in the death of Williams and Harris—since I have obtained some correct knowledge of their language—to state to me the facts of the case. They are these:—It was a feast day when the first Mission ship arrived. Other foreigners, they state, had on such occasions seized their food and killed some of them—five were killed on one occasion, the names of whom they have given me. It was not until Mr. Williams attempted to walk up the river towards the place where the feast was holden that they resolved to kill him and his companions, and several of them made signs to them to return to their vessel and not to go up the river. Oviladon is the name of the man who killed them, and he is now with his wife attending to religious instruction. They beheld the deep distress of Captain Morgan in the boat, as he lamented over the fallen of the Lord, and spake much about it. They have shown me the places where each of their bodies were carried. The head of Mr. Williams was carried, with some of his clothes, two miles off from the river, where I have found the sealing-wax which was in his pocket. I can hardly describe to you my feelings as I returned from these scenes, having had before me the men who perpetrated these horrid deeds."

The progress of the Gospel in *Western Polynesia*, as compared with the earlier efforts for its extension in the Islands previously enumerated, has been rapid. This may be ascribed, instrumentally, to various causes, which will, happily, continue to operate with increasing force in coming years, on other Islands yet unblessed. The striking improvement in civilisation and social happiness produced by Christianity among the people who have embraced it, has become known to the wretched savages of the West, and the fact has at least abated their enmity against its Teachers. The exemplification, too, of this blessed system in the lives and teaching of the Native Evangelists, who, for the sake of the Lord Jesus, have hazarded their lives among them, has not failed to convey, even to the darkest minds and hardest hearts, an influence tending to enlighten and subdue: while the repeated visits of the Missionary ship have given status and influence to these devoted men. Beyond these, the early efforts of the white Missionaries who have settled on these Islands, to acquire the language, to translate the Holy Scriptures, and to make known intelligibly to the people the blessed object of their Mission—have powerfully contributed to facilitate the progress of that happy change which is no less wonderful than it is delightful. But, above all, the Spirit of God has been vouchsafed in an unusual measure to His devoted servants; and, as they have prophesied in His name, the dry bones of the valley have been quickened, and a living army has arisen to serve and honour the Redeemer.

WEST INDIES.

The Mission Stations both in British Guiana and Jamaica, almost without an exception, have made considerable advances in strength and prosperity.

The number of Churches over which our Missionaries preside amounts to Thirty-Six: of these, Eight are situated in Demerara, Thirteen in Berbice, and Fifteen in Jamaica. The total number of Church-members exceeds Five Thousand. The admirable care and sound discretion of our Brethren in the admission of members have rendered the occasions of discipline comparatively few, and the general consistency of their people contributes greatly to the success of their labours.

Their journals afford many delightful records of negro piety, of which the following are supplied by the Rev. James Scott, of Berbice.

"It will be in the recollection of the friends of the African race, that the Bible Society, in prospect of the emancipation, formed the godlike resolution of presenting every emancipated slave who was found capable of reading it, with a copy of the New Testament. I found in this district 360 persons thus qualified to receive the Sacred Books. Some of these were printed in very large type to suit aged people, and, like all the books of the Society, being substantially bound, they were capable, with care, of being used for many years; and I find many that I gave twenty-three years ago, in the houses of the people *now*, especially the large Testaments, as they fell into the hands of the aged, who have cared for and profited by them. Many a weary pilgrim has found that Book a sure guide for a quarter of a century, and will leave it as a legacy to his heirs. In May last year I went to see an aged man, a member of the Church, who had long been confined to his bed by an accumulation of diseases. I found him lying on a miserable pallet in a dark and dingy room. He was all alone, without a relative, and I fear with but few friends to minister to his wants. By his right shoulder I saw his large New Testament, bearing evidence of being often read, but still in very good preservation. After making the usual inquiries as to his health, I inquired into the state of his mind in relation to God and the other world. 'My hope,' said he, 'is in Jesus;' and taking his Testament he opened it and read to me in the 3rd chapter of John. Reaching the 16th verse, he said, 'I can go no further than this: this is my hope—here I drop my anchor—God is love. Jesus died for me; here I find peace to my mind. I have this to think about in my loneliness, I shall see Jesus and that is enough.' Three months after, this weary pilgrim reached his happy and long-looked for home.

"Another of our aged friends, named Berbice Kendal, who had read and profited by his New Testament, has been removed to the better world. This person was not, like the former, a *poor man*. His industry during the time of health had secured him a comfortable competence in old age. He was, for thirty-five years or more, a living witness of the power of Divine grace, and an example of all that was holy and of good report in the Christian life. He was a man of humble abilities, but such was his piety, holy consistency of character, and conduct, that his influence for good in the church and neighbourhood was most extensively felt. Perhaps never in any individual of his class were the closing scenes of life more happily illustrative of the power of Christian piety. He left us in the month of August last for heaven. He left us his benediction. His Testament is in the possession of his widow."

The immigration of foreign labourers, including captured Africans, Hindoos, and Chinese, has been attended with serious evils to the Negro and Creole population, not only in reducing the value of labour, but in the introduction of the degradation and vice inseparable from every form of heathenism; yet many of these poor pagan strangers have received through the labours of our Missionaries light and salvation. Mr. Scott observes:—

"Many of the captured Africans have been located in this district. We have large numbers of them, both at Ebenezer and at Freedom, and in labouring among them we have much encouragement. Many of them are now members of our church, many read the Scriptures, and the facility with which they acquire a knowledge of the essential truths of the Gospel is very striking."

Mr. Pettigrew also gives the following gratifying statement of a *Hindoo* immigrant.

"One of those," he remarks, "received into fellowship, was formerly a Hindoo idolater, who has attended at one of my meeting-houses for some years. As he professed a desire for baptism, we continued to give him instruction until we felt sure of one thing, namely, that the drunkard had at least become a sober man. It is the second Hindoo I have had the pleasure of leading out of darkness into light. The first died in good hope of eternal life, after spending ten years in the service of Christ upon earth."

Several of the West Indian Churches are not only self-supporting, but also are making vigorous efforts to promote education, and extend the blessings of the Gospel in their several localities.

The amount of their Contributions for the year is:—

Demerara	.	.	.	.	£1999	12	4
Berbice	.	.	.	.	3010	18	0
Jamaica	.	.	.	.	2177	15	8
Total	.	.	.	.	£7185	6	0

In addition to this amount they have forwarded to the Society, in aid of the extension of Missions in India, and other special objects, £237 17s. 6d.

SOUTH AFRICA.

Although the country has suffered severely from the death of many thousand cattle, and also from the influx of multitudes of starving Kafirs, our Mission Stations have enjoyed peace, and the Word of God and His ordinances have been regularly administered to the people.

Of the Missions *within the Colony*, amounting to TWENTY, the greater part are self-supported; and the remainder, according to their varying circumstances, are making continued efforts to attain that honourable position. Those beyond the colonial boundary are, with the exception of *Philippolis*, necessarily more dependent on the funds of the Society; but, should they continue to enjoy the blessings of peace and security, their increase in strength and prosperity may be confidently anticipated.

The Rev. James Read, of Kat River, informs the Directors that the contributions of the people of that Settlement, for the support of the Ministry and the erection of chapels and schools, amounted, for the last year, to £770. The Rev. W. B. Philip also, of Philippolis, reports that the income of the Station for the year, for the support of the Ministry and in aid of a new Church, amounted to £475.

The Directors repeat these statements, not from any undue importance which they attach to the sums so raised, but as substantial proofs of Christian principle on the part of the people, and as earnest of future stability and usefulness. And they are additionally gratified with these results, because as the older Missions of South Africa become able from their own resources to meet their expenditure, the funds of the Society will be enlarged for extending the Gospel to the dark regions beyond them.

In the month of June last, Messrs. Sykes, Thomas, McKenzie, and Price embarked for South Africa with a view to commence the projected Missions on the north and south of the river Zambesi. At the Cape they found the Rev. Robert Moffat awaiting their arrival; and, shortly after, being joined by the Rev. H. Helmore, they started on their journey for the interior. After encountering unusual difficulties from the long-continued drought, and suffering great loss from the death of oxen, they safely reached the Kuruman Station, in the month of December. Here it was intended they should remain, acquiring the language and acquainting themselves with the habits and manners of the people, till March—the most desirable time for commencing their journey through the desert northward. But in the meantime Mr. Moffat received official notice from the Boers of the Trans-Vaal Republic, that neither he nor his Missionary associates would be allowed to proceed on their intended journey without their permission. These lawless and violent men had publicly expressed their determination to expel the Native Tribes from their country, or reduce them to a state of servile subjection; and they had declared no less explicitly their determination to expel Moffat and all other British Missionaries from the country, since their presence and influence were the most effectual preventives to the execution of these designs upon the Aborigines. To have asked their permission would therefore, as our venerable Missionary well knew, have been the sure means of incurring a refusal. Mr. Moffat knew also that the Boers had not the shadow of a claim over any part of the country through which the Missionaries intended to travel, and he was in no wise inclined to submit to their usurpation. The Treaty formed with the Trans-Vaal Republic by Messrs. Hogg and Owen, the British Commissioners, in the year 1852, though most discreditable to our Government, and injurious to the Natives, as many of its provisions were, nevertheless affirmed the right of all British subjects to travel through the country leading to Lake Ngami without molestation or hindrance. But while the present pretensions and threats of these Dutchmen

were not only in direct violation of that Treaty, it is obvious that they would have remained altogether ignorant of the country to which they now lay claim, and could never have realized any of the advantages they have derived from trading with the Natives, had it not been explored and laid open by Moffat, Livingstone, and other travellers.

Mr. Moffat lost no time in useless controversy with the Boers, but promptly submitted the entire case to His Excellency Sir George Grey, the Governor of the Cape, requesting his intervention, and the maintenance of the provisions of the Treaty of 1852. The Directors made similar representations both to Sir George Grey and to Her Majesty's Government, and they are happy to state that the replies they have received encourage the expectation that the Boers will not be allowed to violate the provisions of the Treaty by obstructing the progress of our Missionaries on their journey to the North.

His Excellency the Governor of the Cape of Good Hope writes as follows:—

“Government House, Cape Town,
“19th March, 1859.

“REV. SIR,

“I have the honour to acknowledge the receipt of your letter of the 5th of February last, which you addressed to me by desire of the Directors of the London Missionary Society, begging me to adopt such measures as I might deem expedient for the protection of their Missionaries, and of the native tribes amongst whom they are labouring, against dangers which it was believed were threatening them.

“Previously to my receiving your letter, accounts had reached me of the threats which were stated to have been used with regard to your Missions and Missionaries; and as I should most sincerely have deplored any evils which had befallen the excellent men who were with such self-sacrifice labouring for the benefit of the natives of this country, I felt it my duty to do what I could to prevent any calamities from overtaking them. I therefore immediately addressed a communication to the President of the Trans-Vaal Republic in relation to this matter, and I, at the same time, brought it under the consideration of Her Majesty's Government, without whose instructions I should find it very difficult to take any more decisive steps in the affair than I have done.

“I have the honour to be, &c.,
(Signed) “G. GREY.

“Rev. A. Tidman, D.D.”

From Lord Carnarvon, Under-Secretary of State for the Colonies, the following answer has been received:—

“Downing Street, 20th April, 1859.

“SIR,

“I have laid before Secretary Sir E. Lytton your letter of the 12th inst. relative to the intention of the authorities of the Trans-Vaal Republic to prevent the Missionaries of the London Missionary Society travelling through any part of the territory claimed to belong to the Republic; and I am directed by Secretary Sir E. Lytton to state, for the information of the Directors of the Society, that he will instruct the Governor of the Cape to bring under the serious consideration of the Republic the apparent inconsistency of such a course with the provisions of the Treaty of 1852.

“I am, &c.,
(Signed) “CARNARVON.

“Rev. A. Tidman, D.D.”

The cheering hope may therefore be cherished that, guided and guarded amidst the perils of the wilderness by the gracious Providence of Him to whom their lives are consecrated, our devoted Brethren will in due season enter upon those new and extended fields of labour to which the hopes and supplications of the British Churches have been so intensely directed.

MADAGASCAR.

The clouds which have so long impended over this unhappy Island remain in all their density, if indeed they have not become more dark and portentous. The Christians continue to suffer bonds, imprisonment, and death; no white man is now allowed to proceed to the Capital who might aid them by his counsels or cheer them by his sympathy; and, for the

present, all that Christian love can effect on their behalf must be accomplished by fervent prayer, that God would take pity on his afflicted saints, and turn the hearts of their persecutors, or break the iron rod of their power.

CHINA.

The recent war between our country and the Government of China, even during its continuance, had little effect beyond the city of Canton in interrupting the labours of our Missionaries, or impairing their efficiency. In the populous cities of *Amoy* and *Shanghai* their various services were prosecuted with undiminished vigour, and the Lord gave testimony to the Word of His grace in the increase of believers. In the former city the additions to the Church during the year amounted to twenty-four, making the total number of members One hundred and ninety-six; and in the latter the number in Christian fellowship, including three or four out-stations, was increased to Seventy-six.

Several members of the Church in Shanghai are natives of Soochow, and these our Brethren propose to form into a separate Church in that populous city, and to place it under the pastoral care of a Native Christian, remarkably distinguished by ministerial qualifications.

Our Brethren continued also to make repeated journeys to populous towns and cities northward, preaching the Word of life to listening multitudes, and distributing Christian tracts and portions of the Sacred Scriptures, which were eagerly sought by the people. Although these itinerant labours have hitherto been prosecuted on *sufferance*, the Chinese Authorities have rarely interfered with the Missionary visitors, and in no case have they recently been treated otherwise than with consideration and courtesy. Of their gratifying reception, the following extract from the journal of Mr. John will furnish an example:—

“In company with my friend Mr. Lea from Amoy, and two other brother Missionaries, I left Shanghai on the 5th October, with the view of visiting all the cities and towns along the banks of the Grand Canal, as far as the Yellow River. Most of these cities had not been visited by the Protestant Missionary. On account of the exclusive policy of the Chinese government, no foreigners had been able to proceed *openly* far beyond Sú-chew on this route. In subordination to our primary object, namely, that of preaching and distributing books, we were anxious to ascertain what changes had been wrought by the important events which had just transpired, and how far the country in this direction was open to Missionary operations.

“On the canal there are numerous Custom-houses, whose principal object seems to be to spy out and apprehend suspicious characters. The most formidable of these is Hütz-Gwan, about ten miles beyond Sú-chew. Travellers have been in the habit of avoiding it by taking a circuitous route, and the few who have had the audacity to attempt it have been summarily turned back. On this occasion, however, no sooner was the presence of four Western strangers made known, than the boat which lies across the river was swung round, and a highway opened before us. Immediately after passing another custom-house at the other end of the town, one of the officials stepped out, crying at the very pitch of his voice, ‘Stop! what boat is that? Who have you inside?’ He was told that they were foreigners from Shanghai. ‘Are they merchants? have they any merchandise?’ ‘No,’ said I, ‘we are preachers; our only object is to preach and distribute books.’ Hearing his own language spoken seemed to conciliate and excite confidence. Having written our names and given away a few books, we were allowed to proceed in peace. Thus, what would have been impossible two years ago was accomplished with the most perfect ease at this time. * * *

“In returning, we took a south-westerly course, and preached in several cities which had never been visited before. On our way home, we called at the populous city of Sú-chew. It is interesting to witness the great change which has been going on here since Mr. Edkins and myself visited the place about a year and a half ago. Then we could not enter the city but clandestinely, and were turned back when we attempted it openly. At present Sú-chew, with its nearly two millions of human beings, is just as open as any of the cities in the immediate neighbourhood of Shanghai. At the beautiful city of Hang-chew, the *Earthly Paradise*, according to the Chinese saying, Mr. Lea and myself spent four days. We entered the city openly, preached daily, and distributed books freely, without hindrance. Not long

since, the Missionary who ventured to defile this sacred soil with his polluted feet, was summoned before the Mandarin, and sent back to Shanghai under an escort. On this occasion no one *in authority* asked us whence we were, whither we were going, or what was our object."

A very interesting communication has just been received from Mr. Wylie, of Shanghai, who accompanied the expedition of Lord Elgin up the Yang-tsze-Kiang. The voyage afforded Mr. Wylie opportunities of ascertaining some important facts connected with the character and proceedings of the Insurgents, whose head-quarters remain in the city of Nanking. Our friend states that "they still continue to publish the Bible in Chinese, and also other books and manifestoes, explicitly acknowledging one supreme God, and Jesus as the Saviour of the world;" but with these great truths are blended monstrous pretensions and gross fictions, which go far to counteract whatever Christian element may be found amongst them.

It is not yet *fifteen years* since China, with her mighty population of more than Three Hundred and Fifty Millions, and which for many ages had imperiously forbid the barbarian (her only designation for the foreigner) to tread upon her shores, suddenly found her gates of brass thrown open by the hand of Omnipotence. The Church of Christ, which had long waited and earnestly prayed for that golden opportunity, promptly sent forth the messengers of salvation to her crowded cities, where they beheld the multitudes wholly given to idolatry. Their numbers were indeed few, and their resources, in contrast with the magnitude of the enterprise, as nothing. Yet, within this short period, the Saviour whom they sought to glorify has accomplished by their agency triumphs of His mercy. In all the maritime cities to which access was granted, the Gospel has been preached in demonstration of the Spirit and in power. Christian Churches have been formed, composed of hundreds, once debased idolaters, but now fellow-citizens with the saints and of the household of God; and from these Churches, devoted servants of Christ have been sent forth to make known His saving love to their kindred and country. The Book of God, revised with conscientious care and distinguished ability, has issued from the Mission Press, and is now read by hundreds of thousands of the Chinese people. In the review of this brief term of labour, crowded with results so blessed, what friend of Missions will not devoutly exclaim, "The Lord hath done great things for us, whereof we are glad?"

But if, in the review of the past, our hearts abound with gratitude and joy, with what expanded hopes and expectations may we not contemplate the future? These achievements of Divine mercy are but the pledges of still greater things which await our persevering prayers and efforts. By the *new* Treaties formed with the Chinese Government in June last, by our distinguished and enlightened representative, Lord Elgin, the liberties secured to our countrymen in general, and the rights granted to our *Missionaries* in particular, are enlarged beyond our utmost expectations. Hitherto their labours were *legally* restricted to *five* consular cities; henceforth they will find the safeguard of the British flag in *nine* others; while, protected by the provisions of the Treaty, they may also extend their labours throughout all the provinces of China, none making them afraid. To Native Converts and Chinese Evangelists is likewise granted liberty—that is, *the right* to embrace the Christian faith, and by all scriptural measures to diffuse it; and this right is guaranteed by the two great Protestant and kindred nations who best understand and value liberty—especially religious liberty—Britain and America.

It should not indeed awaken surprise or alarm if the ample freedom now conceded by the Chinese Government should at first be reluctantly granted by the local authorities, or possibly, in some instances, be refused. The spirit and habits engendered by a long course of selfish despotism will not pass away as by miracle; yet, from the experience of the last fifteen years, it may be hoped that honourable and kindly intercourse, combined with the

progress of science and religion, will gradually soften and eventually overcome the injustice and oppression which have too often characterised both the Provincial and Imperial Government, and that the Word of the Lord will have free course and be glorified.

But the obvious duty of the Christian Church is not to linger till difficulties and dangers have disappeared, but with promptitude and courage to face and to subdue them. Such is the solemn obligation now imposed by the Providence of God upon all sections of enlightened evangelical Protestants throughout the world; but with peculiar emphasis are the members of the London Missionary Society called to take their full share in this glorious enterprise. Our honoured fathers sent forth to China the first Protestant Missionaries that ever landed on her shores, and for many years sustained them by sympathy and prayer, while they laboured *alone*, amidst difficulties which have now passed away. The Agents of this Society have been distinguished by their Divine Master, both by the value of their labours and the amount of their success, and it solemnly behoves us to meet our full measure of obligation, and by prompt example to animate the zeal and stimulate the efforts of all kindred Institutions, in extending their labours throughout China.

In these convictions, the Directors, if not anticipated, have been sustained and encouraged by the spontaneous offerings of generous friends. No sooner had they announced their desire to double the number of their Chinese Missionaries, than, notwithstanding the recent special and urgent appeal for India, contributions were offered toward the object, which within four months amount nearly to £11,000.

The *number* of contributors is, however, hitherto comparatively small; but the Directors earnestly hope that the influence of their example will be universally felt by the more prosperous and affluent of their Constituents, that out of their abundance they may have the heart to offer willingly unto the Lord.

But where is the Christian, however limited his resources, who would not desire the blessing of doing what he can for the honour of Christ and the salvation of China? To have lived to see China opened is a privilege worth living for—a privilege which few, if any, ever expected to realize. The Directors therefore most earnestly entreat the pastor and officers of every *Christian Church affiliated with the Society*, to afford the opportunity to the poor, no less than to the rich—to the widow who of her penury will gladly cast in her mites, as well as to the wealthy who, without sacrifice, can offer gold—by making a collection *especially* for China within the present Missionary year, that is, before the 31st March, 1860. And the Directors respectfully suggest that if the pastor of each Church would himself become the advocate of China, and present to his people such information respecting her social and moral state, as may enlighten their understandings and warm their hearts, the results of such pastoral appeals will be successful beyond precedent; and, in this easiest and most legitimate manner, an amount will be secured sufficient to increase twofold the present number of our Chinese labourers. Had it been possible that the opening of China had been dependent on the discharge of a duty so easily performed as that now suggested, who would have refused the pleasant service? And now, when China *is* opened, who will withhold this offering of gratitude and love?

It would probably be impossible to name any particular Sabbath for the proposed Collections that would meet the convenience of all congregations; yet, as simultaneous efforts generally supply a mutual and beneficial stimulus, the Directors respectfully recommend that their friends, both in the metropolis and throughout the country, would make the proposed Collection for China on Lord's Day, the 29th of January, 1860.

The friends of the Society will rejoice to learn that Six new labourers will embark for China during the months of autumn. The Rev. F. S. Turner, B.A., who had just received a unanimous invitation to become co-pastor with the Rev. John Alexander, over one of the Congregational Churches of Norwich, has, at the invitation of the Directors, relinquished

the associations of a position so attractive, for the still higher honour of proclaiming the Gospel to the perishing myriads of China. The Directors have gladly also accepted the services of the following volunteers for China:—Mr. Robert Dawson, B.A., who is just completing his collegiate course at Cheshunt; Mr. James Wills, also of Cheshunt College; Mr. Hugh Cowie, who has passed through the curriculum of the English Presbyterian College, London; Mr. Robert Wilson, B.A., of New College; and Mr. James Henderson, a Medical Missionary.

The Directors cherish the earnest hope that these instances of personal dedication to Missionary service will operate with the force of an example upon the junior Pastors of our Churches, and the more advanced Students in our colleges, that many, constrained by compassion to the heathen and love to the Redeemer, may dedicate themselves to this great enterprise, saying, "Here, Lord, are we—send us."

The Directors would feel chargeable with an inexcusable omission, if they did not express their gratitude, and that of the Society, to their venerable friend the Rev. John Angell James, for his powerful and well-timed pamphlet, entitled, "THE VOICE OF GOD FROM CHINA." Love to China and to Chinese Missions has long been with Mr. James a sacred passion; and although, from age and infirmities, he can no longer animate us by his presence, and charm us by his eloquent tongue, yet his heart beats with more than the rapture of youth as he thinks of China *opened*; and from the press he urges us, in thoughts that breathe and words that burn, to liberality, and labour, corresponding to the solemn claims impressed on us by "The Voice of God from China."

INDIA.

With unfeigned gratitude to HIM, who maketh wars to cease to the ends of the earth, the Directors congratulate the Members of the Society on the termination of the deadly strife in India. In the review of this fearful conflict, we cannot fail to deplore the fiendish passions indulged, the bitter sufferings endured, the lives sacrificed, and the souls lost; and these reflections will become more intensely painful as they may be deemed in any degree attributable to the anti-Christian policy of the former Indian Government. But our joy at the termination of the war arises not merely, nor chiefly, from the re-establishment, and, as we hope, upon a firmer basis, of our national supremacy, but from the conviction that the British Government in India, with its acknowledged imperfections, is the only safeguard against universal anarchy and cruel despotism,—the only guarantee for the social improvement of the people, and the peaceful but triumphant progress of the Gospel.

In the review of the trying crisis now passed, while we are constrained to sympathize with kindred Institutions that have been called to weep over the desolation of prosperous Missions and the murder of devoted Missionaries, it becomes us to acknowledge the special mercy of God, who guarded the lives of our Brethren, and preserved our stations uninjured, when death and destruction seemed even at the door.

From the Indian rebellion, the blessed assurance may be cherished by the entire Mission Church, that the grace of Christ will ever prove sufficient amidst the deepest sorrows and most trying exigencies of his saints. It might have been expected that the intelligent and steadfast faith of those who, having been nourished in the bosom of the Church, and who had, at the call of the Redeemer, gone far hence as the messengers of His mercy to the Gentiles, would prove willing, if need be, to lay down their lives for His sake; and, when duty demanded, *that sacrifice was made*. But the instability and weakness of the native Christians, which our Missionaries have so often deplored, might well awaken trembling solicitude in the prospect of the fiery ordeal through which they had to pass; yet the trial of their faith, though tried *with fire*, has been found unto the praise, and honour, and glory of God their Saviour. Many, not excepting helpless women, with little children, took

joyfully the spoiling of their goods and became homeless outcasts, rather than deny their Lord; many had trials of cruel mockings, yea, moreover, of bonds and imprisonment, when, by disowning Christ, they might have secured from their persecutors liberty and honour. Joseph, a native agent of the Church Missionary Society, stationed at Meerut, one of the earliest scenes of the mutiny, thus describes his danger and deliverance:—

* "When I came to the little village which is near the Shahpeer Darwaza (gate), although I had disguised myself, yet people recognized me, and one of them said, 'Oh, he is a Christian—kill him!' I could not deny the Lord Jesus Christ, although it was the very moment of my death. I said, 'I am a Christian, but don't beat me or kill me.' One of them gave me a very severe blow with his lathee (a thick stick or kind of club). After this, they ran towards me, and began to beat me. I don't know how many there were who beat me; and when they had perfectly killed me, as they thought, they went away. When I received the last and severe blow, which I thought would be fatal, I fell upon my knees, and prayed, 'Oh, Lord Jesus, receive my spirit—I commit it into Thy hands.' For some time I remained half dead, and after a little while I heard the voice of a man, who said, 'Throw the dead man away;' but no person came to me. When I came to myself, I got up and ran away."

Gopinath Nundy, an Evangelist in connection with the American Mission at Futtehpore, after giving a narrative of his extreme sufferings and those of his wife, from the time of their escape from that station, concludes his statement as follows:—

"On our arrival at Allahabad, swarms of Mohammedans fell upon us; but our gracious Father again saved us, by raising up a friend near amongst the foes. This was a goldsmith, a Hindoo by caste, who took us into his house and kept us safe through the day. At sunset, when we left his protection, we fell into the hands of some other Mohammedans, who were roaming about like ferocious animals, thirsting after blood. When we saw there was no way to escape and the villains ready to kill us, we begged them hard to take us to their head, the Moulvie, who for some days usurped the supreme authority there. With great difficulty we induced them to comply with our wishes. When we were brought before him, we found him seated on a chair, surrounded by men with drawn swords. We made our salaams, upon which he ordered us to sit down, and put to us the following questions: 'Who are you?' 'Christians.' 'What place do you come from?' 'Futtehpore.' 'What was your occupation?' 'Preaching and teaching the Christian religion.' 'Are you a padre?' 'Yes, sir.' 'Was it not you who used to go about reading and distributing tracts in the streets and villages?' 'Yes, sir; it was I and my Catechists.' 'How many Christians have you made?' 'I did not make any Christians, for no human being can change the heart of another; but God, through my instrumentality, brought to the belief of his true religion about two dozen.' On this the man exclaimed in a great rage, and said, 'Tauba! tauba! (repent). What downright blasphemy! God never makes any one a Christian; but you Kafirs pervert the people. He always makes people Mussulmans, for the religion which we follow is the only true one. How many Mohammedans have you perverted to your religion?' 'I have not perverted any one, but, by the grace of God, ten were turned from darkness to the glorious light of the Gospel.' Hearing this, the man's countenance became as red as fire, and he exclaimed, 'You are a great haramzadah! you have renounced your forefathers' faith, and become a child of Satan, and now use your every effort to bring others into the same road of destruction. You deserve a cruel death. Your nose, ears, and hands should be cut off at different times, to make your sufferings continue for some time, and your children ought to be taken into slavery.' Upon this, Mrs. Nundy, folding her hands, said to the Moulvie, 'You will confer a very great favour by ordering us all to be killed at once, and not appoint us to be tortured by a lingering death.' After keeping silent for a while, he exclaimed, 'Subhan Allah, you appear to be a respectable man. I pity you and your family, and as a friend, I advise you to become Mohammedans; by doing so you will not only save your lives, but will be raised to a high rank.' My answer was, 'We prefer death to any inducement you can hold out.' The man then appealed to my wife, and asked her what she would do. Her answer was, thank God, as firm as mine. She said she was ready to submit to any punishment he could inflict, but she would not renounce her faith. The Moulvie then asked if I had read the Koran. My answer was, 'Yes, sir.' He then said, 'You could not have

* This and following extracts are derived from an interesting and instructive work, entitled "The Indian Church during the Great Rebellion," by the Rev. M. A. Sherring, A.M., LL.D., formerly Missionary in Benares, and now Missionary in Mirzapore.

read it with a view to be profited, but simply to pick out passages in order to argue with Mohammedans. Moreover he said, 'I will allow you three days to consider, and then I will send for you and read a portion of the Koran to you. If you believe, and become Mohammedans, well and good, but if not your noses shall be cut off.' We again begged, and said to him, that what he intended to do had better be done at once, for as long as God continued His grace we would never change our faith. He then ordered his men to take us into custody. While on the way to the prison, I raised my heart in praise and adoration to the Lord Jesus, for giving us grace to stand firm, and to acknowledge Him before the world. When we reached the place of our imprisonment, which was a part of the Sarai, where travellers put up for the night, and where his soldiers were quartered, we found there a European family and some native Christians. We felt extremely sorry at seeing them in the same difficulty with ourselves. After conversing together, and relating each other's distress, I asked them to join us in prayer, to which they readily consented. While we knelt down and prayed, one of the guards came, and giving me a kick on the back, ordered me either to pray after the Mohammedan form or to hold my tongue. The next day, Ensign Cheek, an officer of the late 6th N. I., was brought in as a prisoner. He was so severely wounded that he was scarcely able to stand on his legs, but was on the point of fainting. I made some gruel of the suttoo and goor which we brought with us, and some of which was still left, and gave him to drink; also a pot full of water. Drinking this he felt refreshed and opened his eyes. Seeing me a fellow prisoner and minister of the Gospel, he related the history of his sufferings, and asked me, if I escaped in safety, to write to his mother in England, and to his aunt at Bancoorah, which I have since done. As the poor man was unable to lie down on the bare hard ground—for that was all that was allotted to us—I begged the darogah to give him a charpoy. With great difficulty he consented to supply one, and that was a broken one. Finding me so kindly disposed to poor Cheek, the darogah fastened my feet in the stocks, and thus caused a separation, not only from him, but also from my poor family.

"While this was going on, a large body of armed men fell upon me, holding forth the promise of immediate release if I became a Mohammedan. At that time Ensign Cheek cried with a loud voice and said, 'Padre, padre, be firm; do not give way.' My poor wife, not willing to be separated, was dragged away by her hair, and received a severe wound in her forehead. The third day, the day appointed for our final execution, now came, and we expected every moment to be sent for to finish our earthly course; but the Moulvie did not do so. Every ten or fifteen minutes some one of his people would come and try to convert us, threatening, in case of refusal, to cut off our noses. It appeared that the cutting off of noses was a favourite pastime with them.

"On the sixth day the Moulvie himself came over into the prison and inquired where the padre prisoner was. When I was pointed out, he asked me if I was comfortable. My answer was, 'How can I be comfortable whilst my feet are fastened in the stocks? However, I am not sorry, because such has been the will of my heavenly Father.' I then asked him how he could be so cruel as not to allow a drop of milk to a poor innocent baby; for our little one lived principally upon water those six days. The same day the European and Sikh soldiers came out under Lieutenant Brasyer, and, after a desperate fight, completely routed the enemy.

"The saving of our unprofitable lives, I may say, is a perfect miracle; for it was not once or twice, but no less than ten times that our lives were exposed to imminent danger; but our gracious heavenly Father not only saved us, but gave us grace to stand firm, and to make a public profession of our faith before the enemy. Thanks, thanks be to His great name!"

In these and many similar cases of fiendish persecution, the faith and patience of the saints were at length followed by deliverance; but others were called to seal their testimony with their blood; and as heretofore from the Churches of Polynesia and Madagascar, so now from the Church of India also, the noble army of martyrs has received glorious accessions. A Native Christian woman, who had herself braved death rather than become an apostate, in these affecting terms narrates the martyrdom of her devoted husband, WALAYAT ALI, in the city of Delhi:—

"On the way, I saw a crowd of the city Mohammedans, and my husband in the midst of them. They were dragging him about the ground, beating him on the head and in the face with their shoes, some saying, 'Now preach Christ to us; now, where is your Christ, in whom you boast?' and others asking him to forsake Christianity and repeat the Kalima.

My husband said, 'No, I never will. My Saviour took up his cross and went to God; I take up my life as a cross, and will follow Him to heaven!'

"They now asked him provokingly if he was thirsty, saying, 'I suppose you would like some water?' He said, 'When my Saviour died He got vinegar mingled with gall; I don't need your water. But if you mean to kill me, do so at once, and don't keep me in this pain. You are the true children of the prophet Mohammed. He went about converting with his sword, and he got thousands to submit from fear; but I won't. Your swords have no terror for me; let them fall, and I fall a martyr for Christ.'

"Now a trooper came up, and asked what all this was about. The Mussulman said, 'Here we have a devil of a Christian who won't recant; so, do you kill him.' At this the Sepoy aimed a blow with his sword, which nearly cut off his head. His last words were, 'O, Jesus, receive my soul!' I was close by under a tree, where I could see and hear all this."

While the Hindoo Christians, by the grace of God, thus nobly evinced their fidelity to their Saviour, they proved no less conclusively *their loyalty to the British Government*—a Government which had done so much to repel their attachment, and to alienate their hearts. "The Government of India," writes the Rev. M. A. Sherring, "had for the most part left out of its calculations, as proper objects of rule, the class of Native Christians. It framed laws which respected minutely the peculiar institutions of the Hindoos, of the Mohammedans, and of the Parsees, and which secured the promotion of many members of these important sections of the community to positions of honour and emolument in the state. But the Government disowned the Native Christian. Politically, he was an outcast; he could gain admission to no office under Government. In every district, several hundreds, and even thousands of persons were in the employ of the State, occupying a vast variety of posts, many of which were of a very subordinate nature; but the Native Christian, because he was a Native Christian, and was neither Hindoo, Mussulman, nor Parsee, was totally ineligible for the lowest."

"But," Mr. Sherring further remarks, "what was the spirit evinced by the Native Christians as a body, when their principles and honour were thus brought to a trial? Was it time-serving or recreant? Was it such as to confound the Missionaries, to warrant the aspersions of enemies, and to fulfil the unkind insinuations and suspicions of professed friends? Blessed be God, it was of a very different stamp. From the first they made common cause with the English, and rallied round the British flag. They were ready to share in the common danger, and to resist the common foe. It was a natural instinct—the instinct of Christianity—which led them spontaneously to consort with Europeans, and to regard their own safety as one with theirs."

The Influence of recent events on the future progress of Indian Missions is yet to be developed. In the *North-Western Provinces*, where the power of British arms has been felt most heavily, present indications are highly encouraging. The Rev. M. A. Sherring, of Mirzapore, writes in the following gratifying strain:—

"The whole of the North-Western Provinces, in every part, now exhibit a very inviting field for Missionary operations. The people are willing, nay, eager to listen to the Gospel. The Rebellion seems to have broken some of the fetters of Hindooism that previously held them so tightly bound. They have seen that, in the recent struggle, the worshippers of one God have been signally victorious over them, with three hundred and thirty-three millions of gods on their side; and the circumstance has, without doubt, made a great impression upon them. The conflict was a religious one. Both the Hindoos and Mohammedans regarded it as such. The triumph is, in their opinion, also a religious triumph, being a defeat of their own religions by Christianity.

"It is natural, therefore, that earnest desire to inquire into the inner secret of this wonderful faith, which is so powerful in its results, and which brings knowledge, science, various kinds of art, and moral and physical power, to its possessor, should be manifest among the people. It is natural, too, that they should begin to be sceptical about their own creed, and should begin to regard that of the Christian as possibly true.

"The demeanour of the heathen in this city at the present time is highly encouraging.

There is an inclination—a marked inclination—to consider the claims of the Gospel, and in some cases to receive it too—apparent among them. I believe that if a dozen Missionaries, with as many Catechists, sat all day long in a dozen different places in the city, they would always have batches of eager listeners sitting by them. I have lately taken two short tours into the District, and have been refreshed in spirit thereby. The field is white to the harvest. What is wanted is labourers and books. Men of love and sympathy, of flaming zeal, of a ready and available knowledge of the language, and delighting in prayer and meditation on the Scriptures—such are the men who are urgently needed at this moment all over the Indian vineyard of the Lord.”

In Bengal, however, and in South India, where the people have not directly *felt* the triumphant power of our country, the effect of the war appears unfavourable to Christian effort. In the Annual Report of the Bengal Auxiliary Society, written by our honoured Friend the Rev. A. F. Lacroix, a man of sound judgment, and nearly forty years' experience, and expressing the views of all our Missionaries in Calcutta, the influence of the war on the minds of the Natives is thus stated :—

“Although in Bengal proper, owing to local and other causes, the rebellion did not actually break out, and the inhabitants of these provinces may not have greatly sympathized with the rebels in a *political* point of view, the same cannot be asserted of them as relates to the *religious* aspect of the struggle. In regard to the latter, no one acquainted with the real sentiments of the natives of Bengal, whether Hindus or Mohammedans, can doubt that they secretly wished success to the revolt, and that their sympathies were deeply enlisted on the side of their rebellious countrymen in the Upper Provinces, who profess the same religions, and follow the same social usages as they do. This has produced in them an increased estrangement from Europeans, and has rendered their minds less well disposed towards Christianity, and retarded its progress among them.”

It is truly painful that our Missionaries are compelled to add, that the spirit and conduct of our countrymen tend to strengthen the embittered feelings of the people, at least in the city of Calcutta :—

“It is, moreover, much to be lamented that the estrangement referred to has become still greater and more marked by reason of the hostile disposition towards the people of India, which the rebellion and the atrocities that accompanied it have engendered in the minds of many Europeans, and which has of late but too often manifested itself in their overbearing treatment of the natives, and applying to them all sorts of contemptuous epithets. This, there can be no doubt, has contributed still further to embitter the natives against the white race, and to render them more averse to the religion professed by men whom they have been led to look upon with antagonistic feelings and growing dislike.”

The spirit and practice of professed Christians thus described, has ever been one of the most powerful hindrances to the progress of the Gospel among the heathen, and it is deeply to be deplored that the solemn lessons recently addressed to our countrymen by the Providence of God, have not been better understood and more wisely improved.

Contemptuous and hostile conduct toward the people, such as that lamented by our friends at Calcutta, is utterly at variance with the sentiments and policy announced in the Proclamation of the Queen on assuming the Government of India. In that important document her Majesty breathes peace and good will towards all her Indian subjects, and declares her determination to maintain among all classes equality of social and religious rights, and full security for their enjoyment. But, while every friend to the Queen's Government will cordially concur in these just and noble views, it is deeply to be regretted that the Proclamation contains passages which have led both Hindoos and Mohammedans to conclude that all efforts to convert them from their superstitious to the faith of Christ are contrary to the Royal will and pleasure. If it were deemed by the responsible advisers of the Crown right and necessary that her Majesty should proclaim to her Indian subjects her *Christian faith*, the solemn truth should have been announced—not in measured and

feeble phrase, such as few among the millions of the people could understand, and fewer still would feel—but in language best adapted to express adoring homage to the only true God, and humble trust in the Lord Jesus Christ as the only Saviour of mankind.

But, in the Royal Proclamation, the Queen, having made profession of her Christian faith, immediately adds:—"We declare it to be our Royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure." This declaration of the Royal pleasure is intended merely to forbid the use of *official patronage or authority* for the conversion of the natives. Every friend to freedom and religion must approve the prohibition, convinced that the employment of such influence would be an outrage on freedom and an injury to religion. But that our countrymen holding office in the Indian Government should be forbidden to employ their *personal influence as Christians*, by sustaining Bible societies, Missionary institutions, or schools, in which the Christian Scriptures are taught, to those who are willing to receive such instruction, would surely be, not only unjust, but monstrous.

The friends of Christianity in India may, however, entertain the fullest assurance that neither by fear nor by favour would their pious countrymen, while faithfully discharging their duty to their Sovereign, be induced to relinquish the rights of conscience, neglect their duty to God, and cease to care for the perishing heathen. But it is undeniable, and most deeply to be regretted, that the people generally have derived from the prohibition just referred to, as well as from other passages of the Royal Proclamation, the erroneous conclusion that the Queen has no desire that her Indian subjects should become Christians. This conviction they publicly avow, and accuse our Missionaries of acting contrary to the wishes of their Sovereign by seeking to turn them from dumb idols to the living God. And this impression, however mistaken, cannot justly be attributed to *errors in translation*, as the sentiment is common both in the North and in the South, among those who have read the Proclamation, whether in *Hindoostanee, Urdu, Bengalee, or Tamil*.

Mr. Sherring, referring to the fact, writes thus:—

"On occasion of the reading of the Proclamation in the month of November last, some of the Natives of the city (Mirzapore) imbibed the extraordinary notion that the Queen wished to show favour to Hindooism and Mohammedanism, and to discountenance Christianity in India. They even questioned whether it would be right for the Padree Sahib, meaning myself, to preach in the Bazaars again. There is one sentence in the Proclamation, at the least, which I think would not unnaturally give ground for this strange notion. The sad events which have just occurred in some of the Missions in Southern India, of which you have doubtless received detailed accounts, are a consequence of the implied slur on Christianity expressed in the Proclamation."

By the *sad events* in connection with Missions in Southern India, Mr. Sherring refers to the outrages committed by the heathen on their Christian countrymen, both in Tinnevely and Travancore. In the former case the resident magistrate promptly subdued the riots and punished the rioters; and the Governor of Madras, to whom he was responsible, justified his conduct and upheld his authority. But in Travancore, the British Resident, though possessing adequate influence and power to protect the Missionaries and their deeply injured people, permitted their heathen adversaries to pursue from week to week a series of most violent and disgraceful attacks both on their property and persons, without adopting any effectual means for the protection of the injured, or the punishment of the offenders.

Our Missionaries severally transmitted to the Directors a narrative of the lawless and

destructive proceeding, of which the following, from the Rev. Frederic Baylis, of Neyoor, under date 18th January, is a summary:—

“We are in much trouble and anxiety just now. The higher caste Natives, especially the Nairs (the Malayalim Soodras) are rising against the Shanars, especially against those of them who are Christians. Seven of our chapels have been burnt down, three in Mr. Abbs’s district, three in my district, and one in Mr. Lewis’s. Other chapels seemed in great danger, and probably are so still, but the people watch them at night as well as they can, and as yet they are safe.” Some houses of the people at a place north of Nagercoil, were burnt down a few nights ago, and nearly all the Catechists have been obliged to fly from that part. Last night seventy-nine houses belonging to Roman Catholics in Kotar, a large place very near Nagercoil, were burnt down, and a woman and her child perished. The British Resident’s bungalow (used when he is out on circuit) has been burnt down. We know not how these things may end. Our bungalows, especially Mr. Lewis’s, have been threatened; and last Thursday night the attack was fully expected, as it was known a large number of the Soodras were assembled, professedly for the purpose of setting fire to the bungalow, at a place near. The Deputy Peishcar, however, sent a few peons to watch, and the people, seeing the place was under his protection, dispersed. * * * The cause of all this is *generally* the hatred of the Soodras towards the Shanars, who are year by year rising in intelligence, wealth, and influence, and *immediately*, the determination of the Shanars that their women shall cover the upper part of their persons by wearing the upper-cloth, which is contrary to the ancient customs of the country. Christian women are allowed to wear a jacket, but not the upper cloth, and great numbers in my district are wearing only this; but some, no doubt, commenced wearing the upper-cloth, as many of the heathen Shanars did.

In a communication of a date so recent as the 19th March, Mr. Dennis, of Nagercoil, states that “altogether seven poor women have been sent to prison for three or four months for wearing cloth to cover their chests. It will be seen by these things what a native state in India is, and in what manner it is governed.”

Repeated inquiries were made by Members of the late House of Commons of the Secretary for India, as to the measures adopted, or intended to be adopted, for the suppression of these outrages; but, although they were published throughout India in the month of February, it was stated that no “official despatches” had been received; and, although the facts were patent to the world, Lord Stanley declined to give any pledge of interference in what he designated “a hypothetical case.”

But although the heathen may rage, and our Rulers may regard with cold indifference, if not dislike, the labours of the Church for the salvation of India, such obstacles should serve only to stimulate our zeal and redouble our exertions. Recent events may convince even statesmen that, for the preservation of India as the Empire of our Queen, it is in vain to depend on the fidelity of Idolaters or Mussulmans; and that the only security for the freedom, happiness, and loyalty of the millions, is the universal triumph of the Gospel over their ignorance and enmity. Deeply assured of this truth, the Directors have employed throughout the year all practicable means for strengthening and extending our Indian Missions; and in these efforts they have received the generous co-operation of their Constituents, whose Contributions, in furtherance of the object, now exceed £18,000. Since the commencement of 1858, *Six* additional Missionaries have proceeded to India; others will follow in the course of the autumn, and at the very earliest period at which labourers *suitably qualified for this arduous service* can be secured, in accordance with a former Resolution of the Society, the number will be increased, at the least, to TWENTY.

In conclusion, the Directors would deeply impress all classes of their friends with the necessity of increased and persevering exertions to sustain the enlarged labours on which the Providence of God is calling the Society to enter. The contemplated extension of our Missions in South Africa, China, and India, will involve an increase in expenditure, exceed-

ing Ten thousand pounds per annum. Notwithstanding, therefore, the present gratifying position of our finances, a large addition to its regular yearly income will be indispensable to meet prospective liabilities. But the Directors entertain the strongest assurance that the resources of their friends are more than sufficient to meet these augmented claims; they believe that the present scale of contribution rarely involves any measure of self-denial to the donor; and they are convinced that the solemn obligation of every Christian to give "as God hath prospered him," requires only to be felt as a principle and cherished as a habit, to double and more than double the agency of the Church for the world's salvation. They rejoice that in these sentiments many of their constituents sincerely sympathize; they have evinced a willing mind and generous heart in answer to the voice of God from AFRICA, INDIA, and CHINA: with these encouragements, the Directors would deem it criminal, when the pillar of cloud and fire is advancing, to follow with timid and hesitating steps; but trusting in Him whose kingdom they desire to extend, and whose mercy has attended their labours and the labours of their fathers for more than threescore years, they have determined to go forward with confidence and courage.

But, while sensible of the necessity of augmented zeal and liberality in prosecuting the holy enterprise, it behoves us carefully to guard our hearts against that secular and self-reliant spirit which would impair the moral power of our service, and expose us to the just retribution of disappointment and failure. And, while we put forth our best efforts to multiply the number of devoted Missionaries and pay due honour to their varied gifts, we should take heed lest we hinder their labours and dishonour their Master by misplaced confidence and vain commendation. For who is Paul and who is Apollos, but ministers by whom sinners believe, as the Lord gives to every man; therefore let no man glory in men, but he that glorieth let him glory in the Lord. By earnest and dependent prayer let us secure that life and power for our efforts, without which they must prove impotent and vain: thus also let us strengthen the hands and cheer the hearts of our faithful labourers in the Mission field; and *our* service, though marked with imperfections, will be graciously accepted, and *their* labours will be followed by a rich and glorious reward; *for our sufficiency is of God, and when we are weak then are we strong.*

To animate and strengthen us amidst the gigantic difficulties and sore discouragements inseparable from the service to which we are committed, let us by the power of faith anticipate the issue of the enterprise, a result as certain as it will prove glorious. Success depends not on man, but God; and He hath identified His glory with the salvation of our guilty race. God was in Christ reconciling the world to Himself; and the sinless blood of His beloved Son taketh away the sin of the world. He who bore our sins in His own body on the tree passed from the Cross to the Throne of universal dominion. He was lifted up that He might draw all men unto Himself. He must reign till He hath put all enemies beneath His feet. All power in heaven and on earth is rendered tributary to the purpose of His dying love; and the grace of the Holy Spirit insures the universal application of His all-sufficient sacrifice. The number of His enemies and the strength of their opposition shall only increase the splendour of His final triumph. The Idols of the heathen He shall utterly abolish; the Prophet of lies shall cease to ensnare and curse the souls of men; and Antichrist shall fall amidst the joyful acclamations of earth and heaven. "FOR FROM THE RISING OF THE SUN EVEN UNTO THE GOING DOWN OF THE SAME, MY NAME SHALL BE GREAT AMONG THE GENTILES; AND IN EVERY PLACE INCENSE SHALL BE OFFERED UNTO MY NAME, AND A PURE OFFERING: FOR MY NAME SHALL BE GREAT AMONG THE HEATHEN, SAITH THE LORD OF HOSTS."

CASH STATEMENT, 1858-59.

Receipts :—

	£	s.	d.
Subscriptions, Donations, Collections, and Dividends	46,764	17	0
From Australia and Foreign Stations	1,803	6	10
Legacies	8,034	4	3
For Widows' and Orphans' Fund	2,586	5	8
For Extended Operations in India	11,082	2	1
For ditto in China	7,527	3	2
For Central South Africa	543	1	2
For Japan	500	0	0
From Missionary Stations	14,590	7	5
Aggregate Income	93,431	7	7
Received from Cape Town, on account of sale of Mission House	1,200	0	0
Received from Madras, on account of the Drew Scholarship	222	6	0
Proceeds of Exchequer Bills sold	3,090	10	0
Proceeds of Stock sold on account of Disbursements for the New Mission to Central South Africa	5,469	19	0
Balance from last year	1,783	10	8
	<u>£105,197</u>	<u>13</u>	<u>3</u>

Payments :—

	£	s.	d.
Expenditure for Special and General Objects	74,824	14	6
<i>Investments.</i>			
Added to the Permanent Working Fund	1,200	0	0
Ditto to the Reserve Legacy Fund	7,000	0	0
Ditto to the Chinese Special Fund	7,325	16	7
Ditto to the India Special Fund	10,265	8	1
Ditto to the Madagascar Fund	240	1	11
Drew Scholarship Fund	222	6	0
Mr. Getty's Fund, for Japan	500	0	0
	<u>£101,578</u>	<u>7</u>	<u>1</u>
Balance in hand	*	£3,619	6 2

* Bills accepted on account of the year 1859-60, £4373 4s. 10d.

The Rev. JOHN GRAHAM, of Craven Chapel, London, said: My Lord Mayor and Christian Friends, I rise for the purpose of moving the following resolution :—

That the report of the Society for the past year, of which an abstract has now been read, be approved and adopted, and that it be forthwith printed and circulated by the Directors.

That this meeting renews the expression of devout thankfulness to God for the manifold proofs of His favour vouchsafed to the London Missionary Society throughout the extended period of its history, and which have been graciously continued to its varied labours during the past year; and while the meeting, depending on Divine help, renews its solemn pledge to prosecute with increased ardour the glory of Christ in the salvation of the heathen, it earnestly implores the enlarged and promised succour of the Holy Spirit, on which both the qualifications of Missionaries and the success of their labours exclusively depend.

The document which has just been read will, my Lord Mayor, be uninteresting only to those who are uninterested in the kingdom of Jesus Christ. To those who are opposed to that kingdom this document will be an object of dislike, though it cannot be an object of contempt; while to those who are deeply interested in the kingdom of Jesus Christ it will be one of deep, though not altogether unmingled, satisfaction. The document which we

have just heard refers to an opening of nations for which the fathers and founders of the London Missionary Society long prayed; it records the struggles and trials of the servants of Jesus Christ in the high places of the missionary field; it tells of the spread of the truth in lands which not long since were savage and cannibal; it speaks of the liberal contributions of thousands of Christians for the spread of the Gospel; and of the ardour of Missionary candidates to join in the work; and it records our thanks to God for the zeal and liberality of the Churches affiliated to this Society, displayed in an aggregate contribution of upwards of £92,000 during the past year, for the support of the cause of Jesus Christ among the perishing heathen. My lord, the document which has just been read is a solemn and weighty State paper in connection with the kingdom of Jesus Christ; it is a paper which will contribute part of a chapter of a most interesting character in the history of the Church of our Divine Redeemer in this nineteenth century. I feel, therefore, that it does not require much power, or any eloquence, to propose to you the adoption and circulation of the Report. In looking through the Report, I find that a great many principles are taken for granted that were once subjects of controversy; I find that a great many principles underlie and gleam through the whole of that document, which were the subjects of fierce polemical struggles, when the Church first began to bestir itself with regard to the conversion of the heathen. I find in it one principle to which I shall devote a few moments, because it is of a practical nature; it is, that if heathen lands are left to themselves, savageism can never civilize itself, and paganism can never spiritualize itself—that if left to themselves, they must sink deeper and deeper into the miry pit and horrible clay of abominable idolatry, without any hope of being raised up. In the South Seas there are, it appears, islands which are now as savage and as cannibal as they were when Captain Cook first touched upon their shores; there are islands so savage and so cannibal that those who are acquainted with their inhabitants will not accompany the Missionary on shore, and he has to sit in his boat and preach to men who are thirsting more for human blood than for the living waters of salvation. Now, if you were to leave these men to themselves, what would they become? Why, my lord, they would sink deeper and deeper, become more and more imbruted, sensualised, and degraded, never to rise, unless some agency external to themselves came to lift them out of their degradation. When I look at China or India I see there a nation which may have a great degree of material civilization, but it is a civilization without any moral excellence; and just as Egypt rose, like its own pyramids, in material civilization, and sunk down with its reptile worship to the lowest moral degradation—just as Greece, radiant in art, and eloquent in classical literature, collapsed and sank under the weight of its sensuous corruptions—just as Rome, after she had attained the greatest triumphs, in the magnitude of her strength, and amid all the power of her material splendour, declined and fell—so China, so India, so Japan, must sink and fall if the seasoning salt of Christian truth do not permeate the masses, and if the power of the religion of Jesus Christ do not leaven society. I rejoiced in looking over this report to observe its catholicity, as shown by the extracts which it contains from the correspondence of the Free Church Missionaries and of the American Missionaries. I rejoice that it was catholic at the commencement, and that it is growingly catholic. I also rejoice that the Church of Christ is awakened and is doing more for the heathen. Upwards of £400,000 has been collected in the past year to sustain the Missions of the Protestant Churches of Great Britain; £60,000 has been collected for a similar purpose by our Protestant brethren on the Continent of Europe, and £167,000 by the Protestant Churches of America; making a total of upwards of £600,000 collected within the year to diffuse among the heathen the Gospel of the grace of God. I rejoice also to know that there are 1600 ordained ministers of Jesus Christ belonging to Europe and America, upwards of 6000 native teachers, catechists, and schoolmasters, upwards of fifty printing-presses, and 1200 Mission establishments, all working for the elevation and salvation of the heathen. Now, my lord, the report tells us—and thanks be to God it does so—of success somewhat commensurate with our agency. I am aware that some have questioned our success, and have said that there has been a vast expenditure and very little spiritual result. Now, I think such people speak without understanding the subject on which they speak. A man might as well attempt to weigh all the oxygen of the atmosphere, or all the electricity of the heavens, as attempt to gauge, and weigh, and measure the influence of Christian Missions in heathen lands. I am aware—facts and figures will bear me out in this statement—that last year there were upwards of 200,000 converts from paganism sitting round the communion-table of the Church of Jesus. I am aware that there were nearly 2,000,000 of Christianised pagans represented by these communicants in various lands. I am aware that good has been done: the tree has been planted, and we have just reaped its first vintage. I am aware, I say, that good has been done, and only the eye that takes in all things can estimate the civilizing power and the reflex benefits of Christian

Missions. And, my lord, has not the providence of God been recently opening the way and preparing the people of God to send the Gospel to the heathen? Is it not our happiness to know that God has opened up Africa to the Gospel? And, then, there is China. What a marvel of mercy that the Missionary can now go up the Grand Canal, and penetrate to the Yellow River! The gates of brass are now thrown open, and he goes forward in a kind of triumph, distributing his Bibles and his tracts. And, then again, India, from Cape Comorin to the Himalayas, 2000 miles by 1600 in breadth, with its 150,000,000 of souls, now open to the Gospel and impressed with the weight and majesty of the nation that has to preach it, is ready to give us a hearing. And, then, look at Japan, and look elsewhere. Surely the God of nations—the God who doeth what He will in the army of heaven and among the children of men, is opening the two-leaved gates and saying to us, “Go and preach the Gospel!” Has not the Spirit of God been preparing the nations for this work? I saw a gentleman come on the platform this morning, who, as he did so, was hailed by the brethren here with loving hearts: I refer to Dr. Pomeroy, of America. What has God been doing in America? We believe that His Spirit has been mightily at work in America, and if it is not allowed to remain in a kind of selfish luxury of religious enjoyments in its own Churches, is it not that this gigantic offspring of the Anglo-Saxon parent may become alive to the fact that God has work for it to do, and that young Christianised America may carry the Gospel to the ends of the earth? And has not the Spirit of God been at work also in our own land? Was there nothing of the Spirit of God at work when appeal after appeal from the Directors of this Society led to such responses that they were almost ashamed to ask for more, £92,000 having been contributed in the last year for the cause of Missions to the heathen? I believe that we are not merely on the brink of eventful times, but in the midst of them. I believe that the Almighty is saying to us, “Stand still and see the salvation of God;” and, therefore, Madagascar has its Christians, bearing persecution. Tahiti has its Church members multiplied, China is opened, India is opened, America is revived, and our own Churches are liberalised; “The Lord of Hosts is with us, the God of Jacob is our refuge.” And now let me quote a remark—I am sorry that it is a half comical one—which I heard recently; it was to this effect, that anatomists have discovered that the muscles with which we close the hand are stronger than those with which we open it—in other words, the flexor muscles are far more powerful than the extensors; that is, I believe, the scientific mode of expressing it. Now, my lord, there are powers which can touch the flexor muscles and make them extend. There is another power that can produce the same result. What was it that sent Miss Nightingale to the Crimea? What was it that made the treasures of our homes flow in charity to our wounded patriot soldiers who were bleeding around Sebastopol? It was the power of patriotic compassion. What was it that made some of you pay at least fifteen pence in the pound income-tax shortly after that? And what was it that made you pay the money? You paid it, because the arm of the law was stronger than the flexor muscles, and you were compelled to do so. Well, then, I repeat that there are powers which can move the heart, and powers that compel men to give. My lord, shall we wait for them? Shall we be untrue to the truth of God? Shall we run the risk of bringing down again the hail of iron and the rain of blood to desolate other fields, if not our own? I am persuaded that if ever England sinks into the obscurity which her enemies predict for her, it will be because her own hands shall dig her grave while she is searching for Mammon, and untrue to Jesus Christ. We have soldiers who are bleeding in other lands—soldiers whose hearts are bleeding at the spectacle of the abominable idolatry which is continually presented to their view. O let us support these soldiers of the Cross, and God may save us from having wounded bodies of military soldiers in times to come! O let us give an income-tax to the King of kings, that shall be equal to what we have given to an earthly sovereign for an earthly state; and depend upon it that the Lord, who blew with His winds and scattered the Armada, shall with His mighty arms and with His outstretched wings cherish Britain still, and defend her from her foes!

E. CORDEROY, Esq., on rising to second the resolution, said: My Lord Mayor, and Ladies and Gentlemen, I feel it to be a high honour to stand before this noble audience this day, as one of the advocates of the London Missionary Society—a society venerable in age, rich in historic names, rich in martyrs and confessors of the truth, rich in great and glorious works; and, though in the sixty-fifth year of its existence, standing up before the Churches of Britain erect in form, unquenched in spirit, unblemished in character, and, like the prophet of old, with its eye undimmed and its natural force unabated. Allow me to refer to one or two items in the Report, to which attention has not yet been called. First, there is that item for the South Seas—the contribution, from a few islands, of £1121, for the diffusion of the Gospel throughout the world. My lord, that puts to shame the noblest

gifts which have been made in this land, and which go to make up your £92,000. It is a free-will offering worthy of apostolic Churches, of apostolic times, and of apostolic commendation. The "administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." I rejoiced to hear mention made of the free passage granted to some of your Missionaries. It was honourable alike to the Society that accepted, and to the merchants that offered it. You have had to mourn over losses during the past year, and over one name in the list of the dead for the past year we must linger for a moment; for to very few men was it given to be one of the very earliest friends of the London Missionary Society, one of the founders of the Religious Tract Society, and one of the founders of the British and Foreign Bible Society. The last man who could boast that threefold honour is now gone from amongst us, for William Alers Hankey sleeps with his fathers. It is a good thing for the present generation that those who have seen that good old man saw in him such an exemplification of the catholicity of those noble Protestant institutions; for he taught us by precept and example how good and how pleasant a thing is brotherly unity. Again, I would advert to a fact which has been mentioned by Mr. Graham, I mean the fact that you have 154 Missionaries who are engaged in preaching the Gospel of Jesus Christ to the heathen. That is, indeed, but a small detachment of the army which I hope you soon will have. What would the Emperor of Austria have thought of a proposal to invade Sardinia with 154 men? What would the Emperor of the French have said to any one who should have advised him to take the field with no larger force than that? Those monarchs talk of thousands and tens of thousands who are to come at their command; but "the weapons of your warfare," my friends, "are not carnal, but mighty through God," and 154 godly Missionaries will effect far more than all the emperors in the world, with their armies combined, for the benefit of man. There was a time when Peter stood up in the midst of the disciples, and when all the names were added together they did not amount to so many as your Missionaries; for they were about 120. Yet these 120 men all remained "with one accord in one place," seeking Heaven's own commission. Gloriously it came: numbers were speedily added to them; the civilized world felt their power; and Imperial Rome bowed before an authority mightier than that of the Cæsars. And so if your 154 men go forth baptized with the same Spirit, they must achieve the same kind of success.

"The world cannot withstand
Its ancient conqueror;
The world must fall beneath the hand
That arms them for the war."

My lord, I look upon the Society's sixteen Missionaries in China with peculiar interest. Sixteen men set down on the confines of an empire containing three hundred and fifty millions of people! Why, men whose vision is bounded by time would laugh at the idea of their effecting anything. Here we have sixteen men sitting down before a fortress, which is strong in the prejudice of ages, strong in the superstition of the people, strong in the isolated position of the country—sixteen men sitting down before a garrison of three hundred and fifty million souls! I don't know exactly what proportion it is considered a besieging army ought to bear to the besieged, but I rather think it is something like five to one. Well, here we have sixteen men sitting down before China in strong faith that that country will be won for Christ. The spectacle is a sublime one. My lord, there are parties who cannot see the hand your Missionaries see, nor hear the voice your Missionaries hear. The unseen world, with all its helps, is very near to every one of us. The taking away of a very thin veil might perhaps disclose to our sight, powers at work for God in the earth of which we have no conception, and at work too, through human instrumentality! The prophet when shut up in Dothan, was surrounded by the host of Syrian chariots and horses. His servant went out and saw the host, and he came back and said, "Alas! Master, what shall we do?" "Fear not," said Elisha, "they be more that be with us, than they that be with them." Oh, how strangely this must have sounded in the ears of the servant! He could only see himself and his master undefended; his master told him there was nothing to fear, and he thought there was everything to fear. Elisha prayed that God would open his eyes that he might see; "and the Lord opened the eyes of the young man, and he saw and behold the mountain was full of horses and chariots of fire round about Elisha." So to these sixteen men on the borders of China, let us say, "Whatever forces are opposed to you, though you have to encounter the superstition and idolatry of ages—though hell and all that man can do are against you—

"Lo! to faith's enlightened sight
All the mountain flames with light!
Hell is nigh—but God is nigher,
Circling you with hosts of fire."

Our Messiah is come down,
 Claims the nations for his own;
 Sing ye in triumphant strains,
 Jesus our Messiah reigns."

There is one thing more which I would just touch upon. You have raised £11,000 for China. You are modestly asked to make a collection in every Congregational Church and Chapel throughout the kingdom. This is a noble challenge to the voluntary principle. Can there be the slightest doubt that there will be a response throughout the whole of this kingdom—that every Congregational Church and Chapel will feel its honour to be concerned in supporting the appeal which the Committee have made? My friends, remember that you have no Queen's letter to enforce a collection; that you have no minute of conference to ask you for one. The Society now asks you to sustain your own character; for you will suffer dishonour if you do not sustain the Mission to China. You cannot afford that any other society should go before you in that field. You have been reminded this morning that to you belongs the high honour of having sent the first Protestant Missionaries to the Chinese empire. All acknowledge it and all rejoice in it. You have long laboured as the pioneers of Protestant Christianity there, and have made the first breach in the wall of China; as well might one of our gallant regiments be expected to falter in a decisive charge where the honour of the country was concerned, as that you should fail to lead in the moral conquest of China. India would be a tempting theme if I dare touch upon it. I will leave it with one allusion, and that shall be a solemn protest against the wrong done to high heaven and to the whole earth by shutting out the Bible from the Government Schools in that country. I will say no more on that subject, as I am to be followed by those who will no doubt introduce it. Let me just remark that, in China and India, one-half of the whole human family is now accessible to the truth of God. The report gives, I think, the noblest confirmation of the value of native agency that we could possibly receive. Look at Tahiti under French protection. Look at Tahiti, with its poor converts oppressed and persecuted. Look at it under heaven's protection, with its Native Missionaries raised up to care for the flock, and the number of Church communicants increased far beyond what they were before. It was a dastardly and cowardly act to send the Protestant missionaries away. They durst not expose Popery on a fair and open field. Tahiti and Madagascar must ever be names which will be sacred to you. You see there Heathenism and Popery, twin sisters in persecution. You see in Madagascar, heathenism pouring out its abominations, and your poor converts, hunted, oppressed, distressed, and finding refuge only in the grave, and in the arms of God. Oh, when we look at that spectacle, we seem to feel that there is no utterance so fitting to our lips as the grand old Hebrew prayer, "Let God arise, and let his enemies be scattered, and let all them that hate him flee before him." Ay, and Tahiti, with French cannon, French law, French Popery, French persecution. Oh, look there at your poor Churches! What good can come out of these terrible events? Just this, my friends; if, on the one hand, we are humbled, on the other hand we can pray to Him whose right it is to reign, to come and take the heathen which were given to Him for His inheritance. Again, let us instruct the people of this country, through Tahiti, as to the value of the professions of false Christianity or Roman Catholicism. Yes, we will teach them, through Tahiti, that the extension of French power in the Pacific can never be friendly to liberty there, whatever it may be supposed to be in certain parts of Europe. The extension of Popery can never be favourable to civil and religious liberty under any circumstances. Alas! for your converts in Madagascar, for they are baptized with blood. Alas! for those at Tahiti, for they are passing through the fires of persecution. Allow me to refer to an incident, which I dare say you will read in the report; it is one of those beautiful incidents which should be heard, especially by all those who are clamorous for success. How much cause has Hugh Stowell to rejoice that some five and twenty years ago God put it into his heart to ask the Bible Society to send a copy of the New Testament to every emancipated negro; how much reason has the Bible Society to rejoice that it adopted that suggestion; and how much cause have the agents of this Society to rejoice that they assisted in the work of distribution! One of the Missionaries of your Society went to see an aged negro lying in a poor dingy room. This man was sorely diseased, and he was almost bereft of attendants, being only occasionally visited even by friends. There he was lying in the most destitute circumstances. But over his right shoulder there was the large emancipation book. The Missionary went in and questioned him about his hope in Christ, and his faith in God. "My hope," said the old negro, "my hope is in Jesus." He took his emancipation book and read to the Missionary, John iii. down to the sixteenth verse. Then he said, "I can go no farther—here I cast my anchor. God is love; Jesus Christ died for me; I shall soon

see Jesus, and that is enough." O how beautiful is true religion in every age! The seraphic John said, "Then we shall be like him; for we shall see him as he is." The minstrel monarch could go no higher than he did in saying, "Then shall I be satisfied when I awake up after his likeness." The negro had got the same theme—he was to "see Jesus," and that would be "enough." My lord, may you, may I, may all this auditory, when the shadows of earth are fleeing away, and eternity in all its reality is coming upon us, see Jesus as our Saviour, and that will be enough. If, my friends, you want evidences of success, they are gathered for you far more richly than the bunches from the vine-trees of Eshcol. These are only specimens "few and far between" of those which continually cluster around your missionaries. The promised land is before you; go up, friends of the London Missionary Society; ye are well able to possess it.

The resolution was then put and carried.

The Rev. Canon MILLER: My Lord Mayor and Christian Friends, I beg to move the following resolution:—

Resolved.—That this meeting acknowledges the special power and mercy of God in the suppression of the rebellion in India; it mourns over the deeds of cruelty and the destruction of human life involved in the fearful struggle, and rejoices in the restoration of order and the prospect of tranquillity. The meeting cherishes the hope that the Government of the Queen, now established throughout India, may be administered on principles consonant to the spirit and precepts of Christianity, and thus prove an honour to our country and a blessing to our Indian fellow-subjects. It rejoices also that the efforts made by this Society, in common with kindred institutions, for extending Christian missions throughout India, have been attended with an encouraging amount of success, deeply convinced that the permanent peace and prosperity of the empire, no less than the eternal salvation of the people, can only be secured by the blessing of God on the progressive diffusion and sacred power of the Gospel.

I cannot be too thankful, so far as my own feelings are concerned, that I should be asked to speak a little on the subject of India. It is my deep conviction, that after all your wonderful openings in China and Japan, and notwithstanding all the circumstances which are calling for our sympathy in Madagascar and Tahiti, there is nothing to which the attention of the Christian public should be so much directed, or on which it must be so much concentrated, as the way in which British India is to be governed for the future in a religious point of view. I am persuaded that it is a matter to which the secretaries of all our great missionary institutions must be alive—it is a matter to which all our committees and directors must likewise be alive. The subject is far too important for me to pass it over in a cursory or perfunctory manner; and, therefore, I hope you will bear with me for a few moments while I lay the evidence before this great meeting, which, to my mind, shows that with regard to the religious government of India, we are in a most perilous and critical position. I am aware that, in reference to education, I am in this hall touching upon a subject which, to a certain extent, is a dangerous one for me to enter upon; but still I will say this, namely, that unless there be an advocate of pure and absolute secular education present—and I do not anticipate there is any such person here—I do not think any one in this hall will hesitate to say that, whatever difficulties we may have as to the duty of the State to interfere with education, we are perfectly clear upon this point, that nothing can be worse than the system which is being pursued in India. There are those on this platform—and I am perfectly willing to concede to them the liberty of doing so—who hold in abomination any connection with the State in the matter of education, and who have a horror of Privy Council grants, and grants in aid. I am perfectly willing to allow them freedom of opinion, and I am sure they will allow me the same liberty in the opposite direction. But, with regard to India, I do hope we shall be all agreed. Now, I hold in my hand a despatch which has not been sufficiently long before the public to have fallen into the hands of many persons, and most earnestly do I hope that it will be procured and studied by all who want to know what the Government is really about. This despatch is dated, "India-office, London, April 9, 1859;" and it is a despatch of Lord Stanley, addressed, as may be anticipated, to the Governor-General of India in Council. Now, I shall make no apology, though I am aware that documents of this kind are very unwelcome at meetings, for giving some quotations from it, because the matter to which it refers is of such grave importance that I cannot substitute any mere declamation or rhetoric for the document itself. Lord Stanley says:—"From the earliest period at which the British Government in India directed its attention to the subject of education, all its measures, in consistency with the policy which regulates its proceedings in other departments of the State, have been based on the principle of perfect religious neutrality; in other words, an abstinence from all interference with the religious feelings and practices of the natives, and on the exclusion of religious teaching from the Government schools. As a necessary part of this policy, the Holy Scriptures have been excluded from the course of teaching." Here is Lord Stanley's official despatch:—"But the Bible has a place in the school libraries, and the pupils are at liberty to study it,

and to obtain instruction from their masters as to its facts and doctrines out of school hours, if they expressly desire it." The noble lord then goes on and says with great *naïveté*, "This provision is displeasing to many of those who have interested themselves in the education of the people of India." Ah! my lord, and you shall hear, in a voice of thunder, that it is displeasing to those who take an interest in the education of the people of India. The noble lord adds: "And some of the Missionaries especially are much dissatisfied with it." But now mark, for this is a most important sentence. It shows how dark is the prospect, unless we can set against this despatch of Lord Stanley the patriotic and Christian views of Sir John Lawrence. The noble lord says, "It is to be feared that the change"—that is, such a change as we desire—"it is to be feared that the change would seem by no means a slight one to the natives of India, and that the proposed measure might in a political point of view be objectionable and dangerous, as tending to shake the confidence of the native community in the assurances of a strict adherence to the past policy in respect to religious neutrality, which her Majesty has been pleased to put forth." I say that these words are full of alarm for England. There is Lord Stanley putting this interpretation upon the Queen's Proclamation, and saying in so many words that he believes our beloved Sovereign was made in that document to profess and promise religious neutrality with regard to India. He says: "They are unable, therefore, to sanction any modification of the rule of strict religious neutrality as it has hitherto been enforced in the Government schools, and it accordingly remains that, the Holy Scriptures being kept in the library, and being open to all the pupils who may wish to study them, and the teachers being at liberty to afford instruction and explanations regarding them to all who may voluntarily seek it, the course of study in all the Government institutions be, as heretofore, confined to secular subjects." Now, that is what you hear Lord Stanley saying on the 7th of April; and the question which I maintain ought, as the result of this missionary meeting, to take precedence of all others, and which is so important that it ought to be agitated throughout the length and breadth of the land, at all our provincial anniversaries, is this—"Are the public prepared for such an interpretation of the Queen's Proclamation, and for such a policy in India?" I do hope that one unanimous voice will go forth from this meeting, as it went forth from the great meetings of the Wesleyan Missionary Society and of the Church Missionary Society, which have recently been held. For what is that we ask? I say, we ask nothing more than the most thorough-going voluntary in this country can assent to. There is no man in this country more opposed than I am to any attempt to impose our religion upon the people of India by any other means than those by which the religion of Jesus Christ was first imposed upon the world—namely, by the preaching of the Gospel in reliance upon God the Holy Ghost. Anything, therefore, in the shape of orders in council, anything in the shape of acts or decrees in Parliament, anything in the shape of grants, or bribes, or favours held out, or advantages given to become converts, I utterly and altogether repudiate. What I say is, "Let the Gospel of Jesus Christ have fair play." I will even go one step further and say, "Let not those who are, in any sense, representatives or servants of the British Crown, and of the people of this country, in governing that land, be called upon to violate their own consciences, or to show by their own conduct that they are ashamed of the religion they profess." I am perfectly well aware that it would be easy to say—I know that it would be in the hearts of men of this world, and that there are thousands and tens of thousands who would say—"Why, surely my Lord Stanley, that rising and promising statesman, must know a vast deal more about the way to govern India than a number of clergymen and dissenting ministers, who stand upon a platform, and choose to declaim on that topic?" At the risk, therefore, of repeating two or three sentences which I quoted at the Wesleyan Missionary Meeting, I feel that I am bound, having read some extracts from the despatch of Lord Stanley, to put against them some sentences of Sir John Lawrence. Now, I will not make any comparison between the two statesmen, as to their private character; but I may at any rate say that Sir John Lawrence is an older man than Lord Stanley. I may at any rate say that Sir John Lawrence probably knows a little more about India than Lord Stanley. I may at any rate say that in the most terrible crisis which our Indian empire has ever been called upon to pass through, Sir John Lawrence showed himself perfectly equal to the occasion. If any one were to go through the length and breadth of the land, and say, "Look on this picture and on that—look at Lord Stanley's despatch and Sir John Lawrence's State paper"—I should have no fear as to what the verdict of the people of England would be; and I should have no doubt as to the side on which that verdict would be given. I am sure my brethren on the platform, to whom these things will be familiar, have read these extracts; but those in the body of the hall are not always able to get hold of documents of this kind. You have heard Lord Stanley; and now I will put Sir John Lawrence before you for a moment. He says: "In

respect to the teaching of the Bible in Government schools and colleges, I am to state that, in the chief commissioner's judgment, such teaching ought to be offered to all those who may be willing to receive it. The Bible ought not only to be placed among the college libraries and the school-books for the perusal of those who might choose to consult it, but also it should be taught in class, wherever we have teachers fit to teach it, and pupils willing to hear it." Then again he says: "In doing the best we can for the people, we are bound by our conscience and not by theirs. Believing that the study of the Bible is fraught with the highest blessings, we, of course, do desire to communicate those blessings to them if we can." Then he goes on to say: "In the chief commissioner's opinion it is just, politic, and right, that we should avail ourselves of this opportunity," the opportunity, that is, of offering the Bible in our schools to those who may choose to receive it. And again, mark this passage: "Sir John Lawrence does, I am to state, entertain the earnest belief that all those measures which are really and truly Christian can be carried out in India, not only without danger to the British rule, but, on the contrary, with every advantage to its stability. Christian things, done in a Christian way, will never, the chief commissioner is convinced, alienate the heathen. About such things there are qualities which do not provoke or excite distrust, nor harden to resistance. It is when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned." And are we not at this moment beginning to reap the fruits of a recurrence to that miserable and timid policy from which we have suffered so much in past years? I say in consonance with the language of the admirable report, that if the Proclamation of the Queen—I wish to speak of it with all respect, but still we know that it is the production of the Ministry, and as Englishmen we have a right to criticise it—I say, that if the Proclamation had spoken out and had been the full-toned, full-tongued document that it ought to have been, we should have had no riots in Tinnevely, or in Travancore. What a prospect we have before us, when we hear Lord Stanley—I am not speaking of him in his personal capacity, but of him in his capacity of ruler of India—when there seems to be such ambiguity in the language of the Queen's proclamation; and when the noble lord has come to the conclusion that our Missionaries in preaching the Gospel are really going in the teeth of the Proclamation of their Sovereign. It is impossible to overrate the importance of this Indian question; for notwithstanding all your triumphs in Polynesia and in Africa, depend upon it, it is upon the plains and by the rivers and at the feet of the mountains of India that the Gospel is yet to gain its most wonderful triumphs. Recollect, my friends, what it is which has to be done in India. I believe that the noblest and most wonderful triumphs of the Gospel are to be won there. I believe that whether at Calcutta or Agra, Benares or Peshawur, we are to win the country, it can only be by being true to our Great Master. There is just one thing more that I desire to say before I sit down. It has been remarked, that we must take care that we do not substitute human civilization or mere secularism for the Gospel of Christ, in our attempts to evangelize India. But allow me to say, we must also take care that we do not substitute anything for the full and free Gospel of Christ. I can go to a certain extent with the admirable essay of Mr. Foster about educated men having no taste for the Evangelical mode of stating the truths of the Gospel; but I am afraid that many young ministers have been disposed to carry what he says too far. I like not only the doctrine, but the phraseology of the Word of God. I do not mean to say that I like cant; I do not mean to say that I like shibboleths of human invention; but I like the good old terms of regeneration, justification, sanctification, and the like. When I hear about "consciousness," "inner-life," "self-sacrifice," and "heroism," I really know not what I am to think. I say that every expression which has been prominent in the inspired writers of the New Testament, must be prominent also in the preaching of our ministers, whether at home or abroad. What we want is that the North wind should wake, and the South wind should blow, and that the spices of God's garden should flow out. Let me, before I sit down, utter one sentence in connection with the death of one of the most illustrious founders of this Society; and although I am not very fond of accommodations in that sense, I venture to accommodate it to the present state of India. I have been turning over the annals of your Society, in a volume which reminds me of the only drawback from my own comfort in attending this Meeting to-day. It is a deep source of grief to me—and I hope I shall here be pardoned for an ebullition of gratitude which I have felt for many years—it is a deep source of grief to me that one of my earliest and most valued friends, and one who I believe did as much as most men to form my character, such as it is—I mean Dr. Morison—is not upon the platform this morning. I confess that, much as I value the Directors, my pleasure at being here would have increased a hundredfold if my beloved and venerated friend Dr. Morison could also have been present. I have among my books his "Fathers and

Founders" of this Society, which was one of his earliest presents to me when I was a much younger man; and turning it over last night, my eye fell upon one passage which I thought expressed extremely well what I desired to express with reference to the Gospel and the theology which should be preached to the heathen, instead of the emasculated theology of the day in which we live. That great and good man, Dr. Waugh, lay upon his death-bed, and the last question put to him by his wife, as she sat by his side, was as follows: "You are in the deep Jordan; do you doubt that Jesus Christ will sustain you?" Dr. Waugh's answer—and they were the last words he spoke before entering into his rest—was this: "Certainly not. Who else? Who else?" So, if the Missionaries of this or any other Society should be asked by Lord Stanley, or anybody else, "What does India want?" let them say, "My lord, it wants Jesus Christ. Who else? Who else?"

Sir S. M. PERO, Bart., M.P., in seconding the resolution said: My Lord Mayor and Christian Friends,—I never come to this platform of the London Missionary Society, as treasurer of the Baptist Missionary Society, without wondering how it is that we are two Societies at all. I could feel as happy if I were associated with Sir Culling Eardley as treasurer of the London Missionary Society, as I am in being treasurer of the society with which I am connected. Be assured of this, my dear friends, that if we are two associations, there does exist between the officers of both, such an amount of harmony, of deep-rooted, earnest, hardworking Christian love, that when we meet together every month for consultation, I forget, for the time, that two societies exist. I feel on the present occasion a special pleasure in seconding the resolution which has been entrusted to me this morning. That resolution refers to many events in which I personally, as no doubt all of you do, feel the deepest interest. I think, whatever we may say about prophetic teaching, there can be no doubt that the finger of God has been in these events, and has read us a lesson, which all that do not learn will suffer loss. I refer to the first part of the resolution. We there mourn over the deeds of cruelty and the destruction of human life in the fearful struggle which has just taken place; and we rejoice at the restoration of order, and the prospect of tranquillity now held out to us. I am quite sure that any person who has watched that terrible struggle, and has observed the way in which, under Divine Providence, the rebellion was put down, must have recognised one thing—namely, that the principal persons connected with the suppression of the mutiny were all men of God, men who never hesitated to declare their convictions, and men of whom it has been said by God, "Those who honour me, I will honour." The next point to which this resolution refers, is the hope which we cherish, "that the Government of the Queen, now established throughout India, may be administered on principles consonant with the spirit and precepts of Christianity, and thus prove an honour to our country and a blessing to our Indian fellow-subjects." From the hope thus expressed, there is implied a conviction that the Government of India, up to the present time, has not been administered on those principles. There is no doubt about it. The Government of India, in the first place, was a Government which persecuted Christians, and at the present time it is a Government which puts a Christian under a ban. I can perfectly well understand how it is that Popish Governments can behave as they have done at Tahiti; I can well understand how it is that the Popish Government of Spain should have deported the Missionaries from Fernando Po to the continent of Africa; but I cannot understand how the English Government, being a Protestant one, can for one moment have excluded the living Word of God from the schools in India. In this matter a grave duty devolves upon all Churches of every order throughout this kingdom. It is not a question on which much need be said; but I am quite sure we shall be right if we only trust our own previous convictions. I believe with regard to our national Christianity, that whatever may be said of that, there can be no question that a national affront has been put upon the living God; and that every minister, and every member of all the Christian Churches throughout this kingdom, is bound to raise his protest against it. I believe, too, that those who have a place within the Commons House of Parliament are bound to make the members of that House express their opinion, so that we shall be able to know who are really Protestants in the kingdom and who are not. We also rejoice in the resolution, "that the efforts made by this Society, in connection with kindred institutions, for extending Christian Missions throughout India, have been attended with an encouraging amount of success." I believe it will be found that the great mutiny in India has opened a way, to a very great extent, to the preaching of the Gospel. I have had letters myself from two Christian brethren, which show that at Delhi, and other places, an amount of interest has been excited with regard to the Word of God that was never felt before. I learn, too, from the events of the past year, that a serious lesson has been taught to Missionary Societies with regard to native agency. I believe that we must, in this matter, do far more than we have ever yet done. Not that we must send out fewer Missionaries from this Society; but

these Missionaries, when God has blessed their labours by giving them converts, must teach those converts that their first duty is to pass on to others the saving knowledge which has been conveyed to themselves. I am quite aware of the fact that we have had many difficulties to contend with on the subject of native agency; but I am perfectly certain that it is from that alone we can, by any possibility, hope for success. We know perfectly well that those who are learning to walk must, at first, experience some falls; but we know also that our only hope with regard to India and China, and all our great fields of Missionary labour, is that our brethren will be able to leave the Churches which they have formed to native pastors, and themselves go forth to other places beyond. By all means let us have more of native agents; and let us, as far as possible, economise the labours of our European Missionaries, by placing native pastors, as soon as possible, in positions which they may be able to occupy in their room. I will not detain you any longer on the present occasion; but I trust you will form a determination worthy of British Christians. I trust that, Protestants as we all are, we shall resolve to have the Bible in the schools of India. Let us have no mistake with regard to this matter. Although we may have our difficulties about education, and although we may have great differences on other points, we have no difference upon this, namely, that we owe to the Word of God everything we have, everything we hold most dear, and everything we hope for; we will not have that Word placed under a ban; but that, Protestants as we are, we are determined that the Papists shall have the exclusive honour of keeping the Word of God from mankind.

The resolution was then put and carried.

The Rev. EDWARD STORROW, Missionary from Calcutta, on rising to support the resolution, said: My Lord Mayor and Christian Friends,—There are in the world at large 140 million of Mohammedans, 160 million of Hindoos, 340 million of Buddhists, 80 million of Taoists and Confucians, and 100 million idolaters besides, scattered through Asia and Africa, and the islands of the sea. Would that we had imaginations to conceive the state in which all these millions live, and in which they die! I think it is very important that we should bear in mind that to profess a false religion is the deepest and deadliest sin that fallen man can commit against high Heaven. I think it is also important that we should bear in mind that there is no curse under which a people can live, so deadly and so disastrous as a bad religion. Now, what have been those great systems of religion to which I have just referred, even to the people who profess them? They have just been what the march of Tamerlane, with his Tartar hordes, was to the cities and the countries which fell beneath his desolating sword. They have taught men to put bitter for sweet, and sweet for bitter; they have separated man from God; they have perverted all his religious sympathies; they have taken from him the fruit of the tree of life, and given him the apples of Sodom instead; they have made it an easy thing for him to be a liar, and a murderer, and an oppressor; they have robbed him of his shelter, his sun, and his shield, and left him naked, and bleeding, and wounded, to grapple as best he may with adversaries who mock at his calamity and rejoice at his guilt. Now, what can God think of Hindooism and Buddhism and Mohammedanism? Of what an amount of glory do these systems rob our Lord and Master, and how repugnant must they be to His pure nature! And what ought we Christians to feel in reference to systems which remind us of that foul and filthy sea in which the ancient mariner of Coleridge passed his living death! We ought, as Christians, to feel towards them an undying indignation, a deep and abiding hostility. But I have to speak, my lord, this morning in reference to India. Indeed, so long as I am in England I wish to speak of nothing else. At the same time, let me say I am glad that our Society, at an early period of its history, sent Missionaries to the South Sea Islands, and to the West Indies, and to Africa. The conversion of a large number of islands to the Christian faith in the South Seas, and the dispersion of everything like slavery in the West Indies, as well as the preservation of the negroes there from degrading idolatry, not only conferred blessings of the highest kind upon tens of thousands, but I think the effect which has thus been produced as regards the confidence and courage of the Christian Church, has stimulated that Church to attempt higher and more arduous enterprises. I rejoice also that there is a determination on the part of our Society to increase its Chinese Mission; for certainly eight-and-twenty men are not too large a number for us to give to the conversion of such an empire as that. But I do feel this, that India has the strongest claims upon the sympathy and love of the Christian Church. There is no other heathen country so closely related to us politically and socially as India; nowhere else in a heathen land is there such free opportunity to preach the Gospel; in no other heathen country save China is there a larger population; in no country is the Gospel more needed than in India; and I believe that the conversion of no other country would equally tend to glorify Christ or to decide that great conflict which is going on between light and darkness, between truth and error.

I plead, then, on behalf India. Let it be remembered that it is an empire containing one-sixth part of the human family; that it has six times the population of Great Britain and Ireland; and that it very strikingly resembles all the States of Western Europe in extent, populousness, and the diversity of language and character prevalent among its people. And in India, if anywhere, Satan's seat pre-eminently is. I know that I have not time this morning to enter at any length into the question of the religious condition of the Hindoos; but I may just remind you of one or two things. The twenty millions of Mohammedans that we have there, profess a faith which invariably hardens the heart, and stimulates the passions. The intelligent and reflective members of Hindoo society are nearly all Pantheists, and that system ever drifts towards demoralisation and scepticism. But the vast masses of the Hindoo people worship gods and goddesses, who have characters assigned to them which would be a disgrace to any man or woman; and, in strong contrast to Christianity, Hindooism demands no moral obedience from any of its votaries. Now what must be the condition of the masses of the people in a country where the very worship of gods and goddesses stimulates the very worst passions of humanity, and where a man may have the character of a religious man, certain of going to a place of happiness when he dies, whilst at the same time he is guilty of a breach of almost every one of the ten commandments? I think we ought not ever to forget that in Indian society we have had evils of the most enormous kind; like the burning of widows, like infanticide, like the law that every girl must be married before she was eight years of age; that these evils have continued for centuries; and that no man ever lifted up his voice against them until Missionaries taught the people something better. Well, now this vast empire is open to us. We can go about 2000 miles from north to south, and about 1700 miles from east to west, and in almost every district we can get up and preach the Gospel freely, or establish schools, and the people will be glad to send their sons to be educated even in Christian schools. I must say, my lord, that I have frequently been saddened and surprised at the language which has been used at your great Missionary meetings. For years one could not attend a large Missionary meeting without hearing lamentations because China was not open. It seemed as though we had a large amount of superfluous energy that we were longing and waiting to employ. You bewail, and justly, the intolerance which shuts Spain, and Portugal, and Italy against your efforts; and when I attend your large meetings, I frequently hear congratulations because such a building has been opened for the preaching of the Gospel to the poor, and such a district is being visited with increased industry by men and women who are seeking to instruct the people. Now, this is well. At the same time, the Indian Missionary cannot but remember, that for more than a generation, at all events, India has been open to you, and you have refused to enter in; the whole land lay before you, but you were indifferent to its welfare; you might have sent as many Missionaries as you pleased there, and yet you sent but a few instead of many. Now, India has been as much neglected by the Christian Church religiously, as politically it has been neglected by England. I shall not digress from the purely religious and Missionary aspect of the matter, except to say this, that it is the disgrace and the dishonour of England that she never adequately rose up to a conception of the worth and value of her Indian empire until she almost lost it. It is to the dishonour of England that, instead of sending us the best men that you have to govern 180 millions of mankind, to rule their destinies and to elevate their fortunes, you have too frequently sent us inferior men. The best men that England has, might well be sent to govern such an empire—an empire larger than Spaniard, or Persian, or Roman ever gazed upon; and until weak men had almost brought the empire to ruin, you cared not who commanded a mercenary army of three hundred thousand men. Now, beware lest such mistakes be repeated. God has taught you a lesson—a lesson which you have seemed well disposed to learn. There is still danger in India; I refer to the danger arising from the native army, which our rulers still seem disposed to keep up. If the people of England do not protest against that army, and demand that it shall be reduced, it will only exist to weigh down our finances, and to threaten the peace and tranquillity—I do not say the safety, of our Indian empire. Now, India has been neglected by the Church of Christ. You have sent us about one Protestant Missionary to four hundred thousand of the people. We have raised up in India a large number of Native Agents; and I am happy to say that there is hardly a single Missionary in India who is not disposed, as far as possible, to carry out the suggestion made by Sir Morton Peto. But I want you just to think of what you have contributed to the conversion of India. There are large districts of country there, as large as a secondary European kingdom, in which there is not a single Missionary to preach the Gospel to the people. There is Rajpootanah, a group of states containing as many people as there are in England, and there is not a Missionary among them. There are numerous districts as large as your

principal English counties where there is no one to lift up his voice and proclaim the way of salvation. I think, then, it was an extremely wise resolve on the part of this Society to send us twenty new Missionaries. Happy are they who give themselves to such a work as this! and happy are you, my friends, who are disposed to help us in this great matter. But you will, perhaps, be glad to hear from me what in my opinion are the prospects of Christianity in India. Now, I believe, notwithstanding what has been said this morning, that our prospects there are such as ought to fill us with heart and with hope. Let me also give this caution. In no country has false religion erected more formidable social barriers against Christianity than in India. I think, too, that we ought to remember this lesson—a lesson which is taught us by all history, that the conversion of vast masses of the people is always slow, and that the diffusion of anything that is great and good in the world must necessarily be gradual. Now, I think we ought ever to bear in mind this one fact, that though Christianity at certain points may progress and triumph speedily—and I should not wonder if in a few months places like Calcutta and Bhowanipore became Christianized—yet a faith which has struck its roots into an empire for 3000 years, and which has won the attachment and the sympathy of 180 millions of people, cannot speedily be overthrown—we must wait long to see such a result as that. But it is a fact that we can go almost anywhere in India, and, when preaching the Gospel, have large congregations to listen attentively to us; it is a fact that the naturally religious tendency of the Hindoo disposes him to a very great extent to read our Christian books, to listen to our discourses, and to inquire into our opinions; it is a fact that almost anywhere where we establish efficient Christian schools, we can get a good attendance; it is a fact that in certain large cities, like Calcutta, we find as the result of large numbers of young men being under Missionary instruction, and in Government colleges and schools, the people in masses are drifting away from the old system of Hindooism; it is a fact that there are thousands and tens of thousands of intelligent young men in India who have drifted away from the old form of idolatry—who have taken up a system of religion, which is, to a great extent, Christian, and who are regarded by their heathen friends as apostates from their own system, and as fast drifting towards Christianity. It is a fact, moreover, that we have had in India converts to the faith who have exhibited the highest qualities that we expect to see in Christians: men, for example, like a catechist of our own at Benares, who gave up an income equal to one of £3000 a year in England, in order that he might profess Christianity; men, again, like a convert of ours at Bellary, who lost much for the faith of Christ, but who, when reminded of his loss, afterwards said, “Tell me not of my loss, but of my great gain”—men, too, like many of our converts at Bhowanipore, who, in spite of a mother’s tears and a father’s entreaties, and in spite of the blandishments of sophistry, have cast off heathenism and espoused Christianity. I am very glad indeed that the Report made mention of the fidelity exhibited by our native Christians in India during the mutiny, because there was an amount of firmness and of faith then manifested, which even their most sanguine friends, perhaps, hardly anticipated would be shown. For example, it is said with regard to Walayat Ali, at Delhi, that when the mutiny broke out there, he kissed his wife and seven children, and then said to them in parting, “See to it that whatever happens, you don’t deny Jesus Christ.” And nobly did he himself manifest that spirit which he inculcated upon them; for, amidst all the agony of that bloody city, when he was dragged about the streets, beaten, tormented, afflicted, alternately cursed as an infidel, and besought to deny Christ, his only reply was this, “I never will; Jesus Christ took up his cross and went to God, and I take up my life as a cross, and will follow him to heaven.” And there were hundreds of native Christians in another city who, having suffered the loss of all things, and fearing for life itself, uttered but one sentiment, and manifested their sympathy with one of them, when he said, “As long as I have breath left I will never deny my blessed Jesus.” It was thus also with a man referred to in the Report, Gopinath Nundy, who, when taken before the moulvie, or magistrate, threatened with loss of life, accompanied with every kind of mutilation, and offered large bribes and promises if he would become a Mohammedan, though he was a Bengalee—and thus belonged to the most timid of all the races of India—said with his wife, also a Bengalee, “We prefer death to any inducement that you could hold out.” Now, these are our glory and joy. These cases prove that what is said about the want of faith in native Christians, and the want of any conversion at all, is not true. They also prove not only that we have not laboured in vain, but that you have not sent us in vain. Well, now, let me say specifically that there are certain places in India where Missionaries have laboured for a considerable time, and where evident good has been accomplished to a great extent. Take, for example, our station at Calcutta. We have there erected buildings at a cost of several thousand pounds. We have gathered out of the most influential and high-caste families in the neighbourhood

a considerable number of active Christians, who illustrate the Gospel by their lives, and sometimes preach it with their lips. We have collected also out of the poorer classes a considerable number of native Christians. We have about 700 young persons under daily Christian instruction, and the majority of these are receiving a high-class English education, which is thoroughly Christian, and antagonistic to what the Government teaches in its colleges. We have two catechists there, converts of our own, who daily teach the Gospel to their fellow-countrymen, for a smaller salary than they could get if they chose to accept secular employment, and I believe they could get that any day. We have round about us hundreds, if not thousands, of men who, because they have been taught in our schools, and have listened to our preaching, and have read our books, have an intelligent conception of what Christianity is, and are disposed to a great extent to give up some of the worst forms and conceptions of their own religion. Now, I think we have at this point an influence very large in amount. I have referred to this one simply as an illustration of what is going on elsewhere. But let me take a wider range, and I think you will see that, notwithstanding all that seems dark and ominous in the conduct of the Government, there has been progress, and there is reason to hope for greater progress. Sixty years ago the Europeans in India were almost all profligate and irreligious. Few of them were married to the native women with whom they lived; the Sabbath was desecrated by them; they espoused idolatry to the extent of encouraging it, and sometimes engaging in its services, and they looked upon Christianity as altogether an intrusion in the land. Now, however, the Europeans in India are as moral and religious as the people of England, and they are far more generous and beneficent. Sixty years ago the Europeans had not twenty places of worship throughout the whole empire, and they contributed far more money to the cause of idolatry than to any Christian cause. Now, however, the Europeans in India are better supplied with the means of grace than the Europeans in this country; and, while they do not, I believe, contribute anything for idolatrous rites and ceremonies, they give five and thirty thousand pounds a year for Missionary objects. Sixty years ago we had not the Bible translated into three of the languages of India, nor the New Testament translated into five of them. Now, however, we have the Old Testament translated into eleven of those languages, and the New Testament translated into at least fourteen of them. Sixty years ago we had not, I think, four hundred pages of pure Christian literature in all the languages of India put together; now we have thousands of pages in the forms of tracts, books, and newspapers, distributed in every language and in every dialect. Sixty years ago it was exceedingly difficult to get a Hindoo even to touch a Christian book—he looked upon it as in some way or other connected with a species of magic or superstition that might injure him—and if he took a book, the probability was that he would tear it up and throw it away. Now, however, there is such a willingness to accept our books, that one is usually subjected to inconvenience in giving them away, such is the desire to get them. Sixty years ago, we had not twenty Missionaries in the whole of India, and fifty catechists among us; now we have 450 European, American, and Native ordained Ministers, and 750 Catechists and Teachers to aid us. Sixty years ago suttee was common throughout the whole empire, and even within a circuit of thirty miles of Calcutta, the Governor-General's residence, there were nearly 400 women who thus endured a terrible death; now throughout the length and breadth of the empire, not a single case ever occurs. Sixty years ago infanticide was as common—I will not say as the hour, it was as common as the minute; now in all parts of British India it is prohibited. Sixty years ago it was with extreme difficulty that you could induce any Hindoo to send his son to any of the Missionaries to be educated; now we have more than 60,000 sons of natives in Missionary schools which are avowedly proselyting and Christian. Sixty years ago female education was looked upon by the natives as an absurdity—a thing utterly impracticable; now we have thousands of their daughters receiving an education which, though imperfect, is to a great extent Christian. Sixty years ago you could hardly meet with a native who had an intelligent idea of what Christianity is; now you can meet with tens of thousands who have listened to many sermons, entered into minute controversy with Missionaries, and read large portions of our Scriptures and many of our tracts, and there are numbers of intelligent Hindoos who have good theoretical ideas as to what Christianity is. Sixty years ago the Europeans in India looked upon the conversion of the natives as perfectly impracticable, and the natives themselves regarded our efforts with a kind of calm contempt, while no Hindoo of high caste had ever renounced his faith; now there is hardly an intelligent European in India who understands the matter who will not acknowledge that the conversion of India is but a question of time, while there are thousands of well-educated, intelligent Hindoos who acknowledge with a sigh that their religion is passing away, and that ours is progressing. Sixty years ago we had not 25,000 native Christians in

India, and they were timid and discouraged; now we have 125,000, and they have proportionately increased in courage, influence and position. These things tell us, I think, that we have made progress. Now, the remark was made to me a few days ago by a person well acquainted with the facts of Missions, that interest in Indian Missions has during the last few months greatly decreased. Is it so? I should regret such a fact both as a calamity and as a sin. Let China have help by all means, albeit the beauty and the glory of her Christianity will not equal India's when both are converted. It seems to me that you must acknowledge this, that if you put forth equal efforts in China and in India, India will sooner be converted than China. India! We have a terrible system to contend with in India; but the very fact of that system being so well knit, and so formidable, instead of discouraging us, should only lead us to put forth more determined efforts. Now, India has, as I have said, been neglected in the past. When you heard of the mutiny in 1857, you sent your best generals, the flower of the English army, military appliances to an enormous extent, and your wealth. You sent all these, to the honour of England, to drive back that foul and frightful tide of mutiny which seemed to threaten the ruin of all that was good and hopeful in that empire. Yes, and if the honour of England, and the welfare of your countrymen in India, had needed ten times as much, I believe you would have given it. England acted nobly and well. But shall the Church of Jesus Christ act less nobly? Will you not send us a large number of men to fight the good fight of faith against such a hideous system of Paganism? Will you leave us Missionaries there to fight almost faint and single-handed, just as you left your countrymen for a short period, in 1857, to struggle against enormous odds and difficulties? We want men to "come to the help of the Lord, to the help of the Lord against the mighty." I may venture to say this, that there is no field in the world so magnificent for a man to labour in as India. Now, at present there are great and mighty nations giving all their influence, their intellect, their munitions, their men, to carry on a war which is abominable both in its origin and in its design; and shall it be said that the Church of Christ is not as zealous and determined in a good cause as worldly men are in a bad one? When shall we rise up to a proper conception of the great work that has to be accomplished in the world, and put forth efforts equal to the greatness of the object? Our purpose is a magnificent one. What purpose can be so noble and glorious as the conversion of the world to Christ?—in other words, the destruction of everything that is bad among men, and the inculcation and preservation of all that is good? If the work be thus noble, there ought to be on our part a commensurate degree of faith, of firmness, and resolve. Kings and prophets, far down the vista of ages, saw the coming glory of Christ's kingdom, and never were they so glad as when they sang of its approach. And we, before whose eyes the light is breaking, filling a wider and yet wider circle, and who may almost hear the note of preparation ere the anthem of earth's melody is heard, we ought to have our hearts filled with a deeper rapture than thrilled Isaiah; we should stand marshalled and prepared, like heroes of chivalry in a glorious cause, to engage in the conflict which is to decide for ever the great matter in dispute, and the issue of which has been too long held in suspense. Your life-blood, intellect, wealth, and talent, may well be given to such a master as Christ, and to gain such a triumph as will have been won when the world is subject to His rule. Yes, and let us bear in mind, that if we do anything to bring about that triumph, we shall not lose our reward. We may die without having seen it upon earth; but it is well to die fighting for the truth, and trying to make this bad world better. From the watch-towers of Paradise we shall be permitted to look down and to see the ripening of that seed which we sowed upon earth in weakness and with tears; and in heaven, I will venture to say, he will be the happiest man who is able to say as he looks down upon the earth sanctified by the Gospel, and ruled over by Christ,—“I laboured for this—weak, and imperfect, and unworthy though I was, I did what I could to turn the wilderness into a fruitful field, and the fruitful field into a garden, and now, therefore, it is given to me by my Master, and my King, to joy before Him according to the joy of harvest, and as men rejoice when they divide the spoil.”

The collection was then made, and while it was proceeding the assembly sang the 48th hymn in the Missionary Hymn-book.

The Lord Mayor having vacated the chair and retired, the meeting was during the remainder of the proceedings presided over by J. KERSHAW, Esq., M.P.

The Rev. R. W. DALE, of Birmingham, moved the following resolution:—

That this meeting regards the opening of China by the treaties recently concluded with Great Britain and other Western nations, as a dispensation of Divine Providence, the most wonderful and merciful in connection with the history of Protestant missions: it cordially approves of the measures adopted by the Directors of this Society for greatly enlarging its labours in that vast empire; and it

cherishes the most earnest hope and desire that every section of the Christian Church may recognise, in this great event, the solemn claims of the exalted Saviour on its utmost energy and zeal, to extend the blessings of the Gospel to the pagan millions of China.

He said: The resolution I have been requested to submit to the meeting, is intended to bring before us what I will venture to call the greatest event of our Missionary year—I mean the opening of China, in all her length and breadth, not only to commercial enterprise, but also to the Missionary zeal of the Christian Church. Of course, the only reason which could have induced your secretaries to place this important resolution in my hands, must be derived from my association with one whose interest in Chinese Missions has for many years amounted to a passion, and whose eloquent voice and fertile pen have so frequently been employed in order to stimulate Christian zeal and awaken Christian generosity on their behalf. I sincerely wish, Sir, that Mr. James were here himself this morning to discharge the duty which has only come into my hands in consequence of my connection with him. If he were here, Sir, he would give ample evidence that, whatever physical infirmities old age may have brought with it, this great subject has the power to make his heart glow once more with its youthful fervour and to rouse his eloquence to more than its youthful energy. It is impossible not to pause for a few minutes before the great subject which this resolution presents to us. Nearly 400 millions of immortal souls appeal this morning to our Christian generosity and call for our Christian toil. Nearly one-half of the entire heathen population of this globe have recently been laid open to our free and unhindered labours. You have learnt from the Report that the Directors have already done something for China. Almost before they asked, the money came in; £7000 has already been contributed; £11000 altogether is promised. But we have not yet begun to reap the great harvest-field of generosity into which we must now enter on behalf of China, and I do most earnestly trust that the suggestion thrown out by Dr. Tidman, in reference to the having congregational collections all over the land before the close of the London Missionary year, will be universally responded to. It will be found to be the earnest wish of the Directors that this effort should be a simultaneous one, and that on some particular Sunday before our Missionary year is out, all the congregations in the kingdom connected with this Missionary Society should, together, invoke God's benediction upon our Missionary effort in China, and together contribute of their substance towards the expense of sustaining it. The last Sunday in January was, I believe, suggested at the meeting of the Board of Directors, and I hope that suggestion will be accepted and followed out. Some, perhaps, may be ready to say that this is hardly the time for us to commit ourselves to a great enterprise like this; that our commerce is in danger of being at any moment utterly paralysed; and that the hearts and energies of our people are likely to be wholly absorbed in that gigantic and fearful conflict into which the empires of the Continent are at this moment plunging. But, Sir, I think that a review of the history of this Society will at once dissipate and destroy these misgivings and fears. Why, Sir, it was in the midst of the tumult and terrors of the first French Revolution, when fierce tempests and wild earthquakes convulsed Europe, when every throne seemed tottering to its fall, when the nations were pale with anger and with fear, when every kingdom was a camp and every citizen a soldier, it was then that the fair sisterhood of our English Missionary organizations rose simultaneously into being. They heard the voice of the storm in their infancy, they listened to it in their childhood, and they will not fear it now. And, Sir, it was during the great French war, which year after year for nearly a quarter of a century, drained this nation of its best treasure and blood, loaded it with an oppressive and constantly-augmenting debt, fettered its commerce, retarded all social and political reforms—it was during that war that our fathers carried on their great conflict with a Christian Government that maintained paganism, and with Christian ministers who uttered sarcasm and mockery, and words of incredulity against those who ventured to hope that they might obey Christ's command, and go forth and preach the Gospel to every creature. No; the Missionary exchequer, and Missionary labour in general, have worse enemies than depressed money markets, stagnation of trade, heavy taxes, or even a bloody war. It is when our commercial pursuits are being carried forward with the greatest activity and success—when our people are building new mills, and erecting new furnaces—making their warehouses rival in magnificence the palaces of princes and filling their private homes with regal splendour—it is then that there is most danger lest the heart should cling to the things of earth and lest the hand should be closed against the claims of heaven. I trust, and I confidently believe, that in that great excitement to which the heart of the nation is now exposed, no paralysis will come upon our Missionary earnestness, no contraction will be brought about in our Missionary generosity. It is surely just now, in the hour of our great peril, when the storms have gathered near, and threatened to roll even towards us, that we should be

most anxious to do the work of Christ unsparingly, and to yield all that we have and are to him. The resolution closes with a recognition of the solemn claims of our exalted Saviour on our utmost energy and zeal, in our efforts to extend the blessings of the Gospel to the pagan millions of China. It speaks about the claims of Christ upon us. We are not to think of our work as a work of supererogation, as something added to our Christian character, but as constituting a necessary and inseparable part of it. If ever there was a time when it was necessary, in the presence of Christian people, to argue this question, whether or not we are bound to maintain and to extend Missionary operations, that time has for ever passed away. We don't need elaborate demonstrations that it is the duty of the Church to evangelize the world; we have accepted all that, and it is well that we have. But, surely, in this great enterprise, it is not merely the principle, but there is a duty which cannot be declined that should be appealed to. I almost regret the passing away of the early rapture, the passing away of the ancient poetry, of this Missionary enterprise. Duty is, indeed, the firm, hard skeleton of our Christian nature; but God would have it clothed with living flesh and blood, and made a thing of life and of warmth. God asks for our affection in this matter as well as our conscience and our will. There are some people who seem not only to have mastered but to have destroyed all the passion and all the impulse of their nature, and who seem to think that they have done a very Christian thing in that self-crucifixion. They always act on principle: their life is the working out of a prolonged calculation. Their characters are perhaps as beautiful as a Grecian statue, but as colourless and as cold. Their moral nature looks like a beautiful piece of machinery, highly polished, exquisitely adjusted, working on day after day, and year after year, with faultless and undeviating regularity; but there is no life in it, no throbbing heart, no beating pulse. Now I don't believe that a nature of that kind is worthy of being engaged in the enterprise that we are met this morning to promote. Why, Sir, when Christ came from heaven to save sinners, His heart was in the work. He was not dragged down from His throne by the cold, iron hand of duty; He descended swiftly on the wings of an impatient mercy. It was not the calculations of a celestial statesman, who thought that on the whole it was best that man should be saved, that originated the majestic scheme of man's salvation—it sprang from the tender pity, and the lovingkindness, and the merciful compassion of our God; it came from the profoundest and tenderest sympathies of the Divine nature. And when Christ was upon earth, you remember that it was not with cool indifference, or as one who was held to his work mainly by a sense of duty, that He went about doing good. There was a joy set before Him, the joy of being enthroned as a Prince and a Saviour to redeem and emancipate the human race, and He longed to possess it. There was a baptism to be passed through before He could finish His work, and he was straitened until that baptism was accomplished. Nor do I believe that He has lost His profound, intense, and overwhelming solicitude for the world's salvation yet. He can still be "touched with the feeling of our infirmities," though He is a "man of sorrows, and acquainted with grief" no more; and still, although agitation and distress can never disturb His high and perfect blessedness, the deep currents of His nature run with their whole strength, and the ruling passion of His heart on earth is His ruling passion still. It is not with philosophical forbearance, it is not with cold and heartless pity, that He looks upon those nations which He asks you to evangelize; I believe that He is profoundly stirred in the depths of His nature as He gazes upon them, and I could almost imagine Him, as He sees the heaving, and the surging, and the vacillating fortunes of the great conflict in which we are engaged, rising from His throne and ready to remove once more the diadem that rests upon His brow, and to throw off the robe of Imperial pomp, and to desert the bright palaces of heaven and the hosannahs of the Seraphim, in order that He might come and stand personally by our side; just as some general who has been watching the battle from some great, secure eminence, might long to leave it to head some gallant corps as it dashed on to the charge that was to decide the fight. And if His personal presence in the fulness of His splendour could help us, He would come again; but he asks us to believe in the love which, once for all, in the agonies of death He has revealed, and, under the inspiration of His cross, and stimulated and animated by the prospect of sharing His throne, to live, to labour, and to die until "He shall see of the travail of His soul and shall be satisfied."

The Rev. Dr. CUMMING, in seconding the resolution, said: Although the subject of my resolution is China, I must not interpose between this audience and the statistics and facts of one so able, so experienced, and so competent as Dr. Legge. So much has been said of India that I am, I confess, anxious to hear something about China. I do feel that China has claims not inferior to those of India. It is more barbarous, and perhaps more wicked, than India; it has a larger area and a greater number of people; we have longer neglected it, and we have done less for it. On the other hand, there is in China no such obstructing

power as was referred to by Dr. Miller. He has said, and has shown with irresistible force, that the influence of those in authority in India has interfered with the free circulation of the Word of God in India. Now, although I belong to a Church established by law, yet I confess that when I look to India and to the course pursued there recently, I sometimes wish "the powers that be" would just let India alone. India really seems to me to need nothing but the being left to the action of the Missionaries and of Christian Churches. In that respect she reminds me of an incident of which I dare say you have all read. One day, as Diogenes, the cynic philosopher, was sitting in his tub, Alexander came to him and said, "I am so charmed with your humility and your wisdom that if you will tell me what you wish for, I shall be most happy to give it you." The philosopher replied, "I have but one wish to ask of you—it is that you will not stand between me and the sunshine." Now if Lord Stanley were to say to the London Missionary Society, "What favour can I do for you?" we should reply, "My lord, just stand aside, and do not interrupt the Sun of Righteousness." I have to announce to the meeting that two friends of the Society have each promised to give £300 per annum for ten years to support three additional Missionaries for China, and this they have done in the hope that others may be stimulated to follow their example. All the eloquence of my predecessors is but emptiness in comparison with that.

The Rev. Dr. LEGGE, Missionary from China, in supporting the resolution, said: I am sorry that Dr. Cumming has spoken as if he expected that I should make a long speech. I came here this morning on the express understanding that I should only make a short one. The resolution which has been submitted to you, calls upon you for exultation and gratitude, because the Lord has done that which is wonderful in our eyes. Just twenty years ago this month, I was busily engaged in making preparations, with the view of setting my face eastward, and going to China. How different is the field that awaits me on my return, from that which awaited me then! Twenty years ago, there was not a standing for the foot of the Missionary on the shores of China; and I had to stop short on this side of the empire itself, in the settlement of Malacca, and there address myself to evangelizing labours among the emigrants from China. Twenty years ago, there was no freedom for the Chinese themselves to avow themselves the disciples of Christ Jesus. For a Chinese to embrace the faith of Christ was to subject himself to opposition and persecution, and perchance to death. Now, how different is the state of things to which a Missionary goes out from this country! Why, Sir, on my arrival at Hong Kong between five and six months from this time, I shall be greeted by a Christian community; I shall be received by a Christian flock; I shall have scores of members of my Church to welcome me with demonstrations of affection as warm, I am sure, as those which, coming from their communities, greet any of my brethren here. And, Sir, not only do I go back to be welcomed by a Christian community, but to labour with Chinese evangelists. The training up of a native ministry, which was referred to by Sir Morton Peto, is a most important subject. It is quite unnecessary for me to remind the meeting that in it are involved the greatest practical difficulties, and that the Missionary requires a large amount of the wisdom that cometh from above to guide him in his educational schemes, and in bringing forward young men who give signs of conversion for the work of the ministry. There is no department of Missionary labour that requires more wisdom and prudence. Yet we have found in China some men equal to many at least of the duties of the Christian ministry; and it will be my happiness to go back to labour in connection with a Chinese preacher—a man who has been intimately associated with myself for the last nineteen years, and who, if he were to come on this platform, might look any of the brethren upon it in the face. Why, Sir, when I heard Dr. Cairns preach yesterday morning, I felt as if I could never preach again, and the first thing that in some degree recovered my mind from the overwhelming effect of his sermon was the recollection, "Why, Chinese can preach as well as he." Dr. Cumming referred to certain characteristics of the Chinese people, which, he says, ought to give them an interest in our Christian sympathies, and a place in our Christian efforts, not inferior to that which we concede to the Hindoos. I was very much astonished to find that one of the characteristics of the Chinese to which he alluded was that they are more barbarous than the Hindoos. More barbarous! I am glad that the Chinese with whom I am acquainted did not hear him. If they had done so, they might think there was some foundation for the name by which their countrymen describe us, that of "barbarians." Why "more barbarous?" I look round upon this assembly—this vast multitude of men and women—I suppose we have here between three and four thousand souls. At the beginning of last year I went over the literary palace at Canton, on the occasion of a sort of anniversary meeting, at which the young men of the province of Canton assemble to compete for literary degrees. In that one building I counted no fewer, I think, than 7242 distinct cells or apartments for the accommodation of the students. In fact, this assembly might

be put into that one building, and every lady and gentleman have a cell to himself or herself. Now, that is only a specimen of the educational spirit of the Chinese nation. It is true that their civilization is very different from ours, but they are far, far removed from barbarism! When we bear in mind that, for four thousand years, the people have been living and flourishing there, growing and increasing—that nations with some attributes, perhaps, of a higher character—the Assyrian, the Persian, the Grecian, and the Roman, and more modern empires, have all risen and culminated and decayed, and yet that the Chinese Empire is still there with its 400 millions of inhabitants—why, it is clear that there must be among the people certain moral and social principles of the greatest virtue and power. And yet, with all that it can boast of civilization and refinement, China stands as much in need of the Gospel of Christ as India does—as much in need of the Gospel of Christ as any of those degraded and cannibal people in the South Seas, to whom our attention has been directed this morning. Allusion was made in the report to the rebels in China, and certain interesting notices of them from our brother, Mr. Wyley, were quoted. I never was one of the most sanguine in regard to what might be expected from them, and though I did send home some documents, which made a considerable sensation, I must say the people of this country, in reading them, fell into the mistake that they nearly always fall into with regard to intelligence from Mission fields,—they would see only the bright side, and would not look at the dark. But, though I was never one of the most sanguine persons with regard to them, I cannot speak of them in the same terms of entire condemnation that some do. We may deplore, that China was not opened, as we in the vanity of our minds expected that it would be; but let us be thankful to God that it is opened, and that it has been opened by the noble—shall I say by the right-minded, earnest-hearted, prayerful proceedings of a representative of our own Government? Now that it is open we are called to go in and occupy it in the name of the Lord. Yesterday, Dr. Cairns spoke of the direct and the indirect causes of Missionary efficiency. The indirect causes, he said, were the prayers, the liberality, and the holy example of the Christian Church. Now, it has seemed to me as if events in the East, particularly those in India, and this auspicious opening in China, ought to be responded to by the Churches in England, and by the English people generally, by the realization in themselves of a deeper tone of moral earnestness, and a richer exhibition of the Christian life. Now, if this be the result, then shall we have occasion to bless God that all those waves and billows went over us in India, and we shall feel that we are not unworthy to be co-workers with God, agents who are employed, in His providence, to take advantage of the opening in China. If you do but get in England a better tone of moral earnestness, a better class of men will then go into the civil and military services of India, and a better class of men will go forth to the commercial walks, into the fields where merchants trade, both in India and in China. The evil of the opium traffic, and other evils of the same kind, must be put down here at home by England's proving herself, indeed, a nurse of noble men, a nurse of Christian men, who, whether as civil or military officers, or as merchants, will not dare to do any evil, though gainful, thing, because it would be a sin. It seems to me that the people of these realms are like ancient Israel, a people whom God would form for himself to show forth His praise, and I look forward to a time when the kings of the east, of India, of China, and of Japan, shall all, through the instrumentality of Britain and of Britain's sons, appear on the side of the Almighty and no other, when the kings of those countries shall be brought, with their gold, and frankincense, and myrrh, with themselves and their people, and their wealth, to acknowledge the sovereignty of Christ.

The resolution was then put and carried.

The Rev. Dr. POMEROY, of the American Board of Foreign Missions, said: I have to move—

That Sir Culling Eardley Eardley, Bart., be the Treasurer, that the Rev. Dr. Tidman be the Foreign Secretary, and the Rev. Ebenezer Prout be the Home Secretary for the ensuing year; that the Directors who are eligible be re-appointed, and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the aggregate meeting of delegates, be chosen to fill up the places of those who retire, and that the Directors have power to fill up any vacancies that may occur.

Now, my friends, is not that resolution very remarkable? You do not understand whither my thoughts are tending. What does that resolution indicate? Here, in the great capital of the world, in Exeter Hall, at a meeting of the London Missionary Society over which the Lord Mayor presided for a time, I, an American, a foreigner, have been authorised to nominate the officers of the London Missionary Society. It certainly has become true what one of our poets said long ago—

“Westward the star of empire takes its way.”

I have nominated, I repeat, the officers of the London Missionary Society. Passing, however, from that, let me announce that a gentleman, whose name I do not know, though it is known to Dr. Tidman, a gentleman who has given largely for China, has just handed in £500 for India. That is the second part of my speech. Now, I go a little further, and I have the pleasure to say that the American Board of Foreign Missions has this day the pleasure of shaking hands, through me, with her elder sister the London Missionary Society. [Here the speaker shook hands with Dr. Tidman, the Foreign Secretary.] I believe that in our colleges and theological seminaries in New England we have not less than one hundred and fifty young men who have set their faces towards the heathen world, and when they have completed their course of study, they will, no doubt, come and offer themselves to the Board at Boston. Now, let me say that I do think there ought to be sent out to the heathen world a much larger number of able and godly men and women. I know all the Missionaries in the world would lift up both hands in support of that sentiment. If you will look out on the earth, if you will let your mind's eye roll along from the day when the London Missionary Society was born, down to the present time, and notice what has been done and what is going on at present, you will, I think, see great cause for encouragement. I am not authorised by my countrymen to make any pledges; but this I may state as my firm conviction, knowing what I do of the Churches and ministers of my country, that in this great conflict with the powers of darkness on the earth, American Christians will do their share and bear their full part of the burden and the sacrifice. I have seen the Spirit of God descending there. You have heard of it, but you never saw it, and you know but little of it. It has raised up a great multitude of young men for God, with elastic tread, and earnest hearts, and bright hopes. That Spirit has descended upon our colleges. We have this year an unusual number offering to go to the foreign field. We have not among us as individuals so much of that vast accumulated wealth which I see all over this blessed England. Our property is more diffused among all classes of men; and I may add that there are classes that I could name in England that we know nothing of; they are not to be found in America. Well, then, let me say that we in America shall remember old England and the Christians of this country; we shall watch you; we shall watch the movements that are going forward here, and the conflict that seems to be coming; and we hope that you will feel some concern for your brethren who are three thousand miles off. If when I return home, as I expect to do in the course of a couple of months, I am enabled to go with the feeling that you will remember us in all kindness and Christian charity, and help us when and where you can, I shall feel that this visit to the land of my forefathers has not been in vain.

The Rev. JOSHUA HARRISON seconded the resolution without offering any remarks; after which it was put and carried.

JOSEPH EAST, Esq., moved the following resolution:—

That the most respectful thanks of this meeting be presented to the Right Hon. the Lord Mayor, and to James Kershaw, Esq., M.P., for their kindness in presiding on the present occasion, and conducting the business of the day.

The resolution was seconded by ISAAC PERRY, Esq., and adopted.

The CHAIRMAN said, on behalf of the Lord Mayor, he begged to return thanks for the resolution which had just been passed. As for himself, he felt that he had done nothing to deserve any acknowledgment. He had rejoiced to hear the Report, and he felt sure that they would all go away with a deeper sense of the importance of Christian missions to the heathen than they have ever had before.

The meeting then dispersed.

A JUVENILE MEETING was held the same evening, in Poultry Chapel, the Rev. NEWMAN HALL, LL.B., in the chair.

After prayer, by the Rev. A. HAMPSON, of Devonport,

The CHAIRMAN opened the business of the evening with a few suitable remarks. He assured his youthful audience that the Missionary cause wanted the assistance, the prayers, and even the contributions of them all. They might ask how it was possible that such little people could do anything to help forward the great Missionary enterprises of the present day? He dared say that most of them had been to London Bridge, and that many of them had even been down as far as Gravesend. And what a noble, what a majestic Thames it was! How many fleets might ride on its wide bosom; and yet it was made up of nothing

but little drops! Or, if they went up the river, they would find that it dwindled away until it became quite a little stream, proceeding out of five or six small holes in the earth. When they looked at those little holes, they might ask what it mattered whether such small rivulets continued or not to flow? But if they followed their course, they would find that by joining one with another they at last became the noble stream on which might float the commerce of the world. So it was with the London Missionary Society. There had that day been a great meeting, with the Lord Mayor in the chair. There had been at that meeting, he could not tell how many great and rich people, and they had heard of the large sums of money which this great Society raised. But let not this meeting think they had nothing to do with such a vast concern. If the little drops of rain refused to fall, where would be the mighty Thames? Besides, those who were the boys and girls, and the Sunday-school children of to-day, would themselves be fathers and mothers in a few years. They would have to be the Directors of the London Missionary Society, and even the Missionaries themselves, of the future. Therefore, he wanted them, at the very dawn of their life, to take an interest in this matter; and the day might come, when they would look back with thankfulness on the meeting they were now attending in Poultry Chapel.

The Rev. WM. HARBUTT, Missionary from the South Seas, next addressed the meeting. What a privilege it was to be Englishmen! There was no other city in Europe where such a meeting as this could be held; and hence, though foreigners might shake their heads at us, they could not—while we enjoyed the blessing of God—get at us to do us any harm. It was a happy thing to be born in this little island; but there were islands in the Pacific of a very different kind. It might be asked why the South Seas were the first place to which Missionaries had been sent? The answer was a very simple one: there was no other field of labour then open to us. These first Missions had been a severe test of the Church's faith. For sixteen years there had not been a single convert. But as the natural sun in those latitudes burst suddenly on the gaze without the twilight which in this country heralded its approach, so, when the Sun of Righteousness did at last rise with healing on his wings, the islands of the Pacific were on a sudden filled with the Divine light. Group after group had gladly received the Gospel, and he had no doubt that the good work would spread westward, until it at last reached the shores of our own Australia and the China Seas. Already there were six distinct peoples who had had their language reduced for them into writing, and who had had the whole Word of God given to them; besides which there were many other tribes that had received portions of the Holy Scriptures. No doubt all in that meeting had often sung the hymn—

"I thank the goodness and the grace
That on my birth have smiled."

He had often, when a boy, sung it himself; but it was not until he had with his own eyes witnessed what savage life really was, that he fully understood the force of the words. Let them thank God that they were born in England; but let them not forget that, degraded as the heathen inhabitants of the South Sea Islands had been, they might themselves become even worse if they neglected the privileges which God had bestowed upon them.

The Rev. WILLIAM FAIRBROTHER, from China, gave an interesting account of that great country, and its teeming population. Why, when he landed in Liverpool he could not help saying to himself, "What a lonely and solitary place this is!" And when he came to Cheapside, he really thought the commercial prosperity of London must have fallen off, for the streets did not seem to be nearly so crowded as he used to think them, before he had seen the great emporiums of Chinese trade. In the great valley which Lord Elgin had just been up, there were a hundred millions of people. The cities were so thickly dotted in that valley, that they almost touched each other. The streets of those cities were only eight or nine feet wide, and you might, literally, shake hands out of the attic windows on opposite sides of the way. The shops were most beautiful ones, and were filled with costly merchandise from every part of the world. A great proportion of the people could read, and many things might be said of them which, if they stood alone, might induce a belief that they were more civilized than ourselves; but, if the truth must be told, they were debased, sensual, dirty, and cruel beyond anything. They had one very curious custom. Every body was compelled on New Year's day to pay all his debts. When a man found that he had thus settled his affairs, and that a good balance remained in hand, he bought a great lot of crackers, which he let off, with the idea of amusing the spirits of his ancestors. But while this was going on in one street, you might see in another, a miserable debtor dragged to prison. And such prisons! When the Missionaries spoke of them nobody would believe what they said; but the Special Commissioner of the "Times," the other day,

corroborated all that they had stated. As the Chinese were a reading people, the Society had prepared a number of suitable books for them; amongst which, the greatest favourite, was the "Pilgrim's Progress." He had seen a copy of this work profusely illustrated; but the costume and scenery all carefully adapted to the country. People who did not know anything about it, said that the Chinese converts were not to be depended on; but the Missionaries were satisfied as to their sincerity. Dr. Legge related a very interesting anecdote about the abbot of a Chinese monastery, who, though eighty years of age, had made a journey of ninety miles to hear a Missionary, and who had resigned his office to embrace the Gospel. Again, a native gentleman, who superintended the Mission printing-press, had been offered five times the amount of his salary by Sir John Bowring, to become an interpreter; but he made this memorable reply, "I have to thank your Excellency for the honour you have done me by this proposal, but there are some things which are not to be estimated by the dollar." The opening of China to the Gospel suggested one of the grandest enterprises that had ever offered itself to the Church; and great would be the responsibility that would rest upon us all if we neglected it. Times had certainly changed of late years. At a meeting of Baptist Ministers at Northampton, in 1793, the chairman, a venerable, white-haired old gentleman, asked if any young brother would offer any subject for conversation during an hour which they had to spare. William Carey rose, and suggested "The state of the heathen world, and the means to be adopted for its conversion." "Sit down, young man!" called out the chairman, in a loud voice; "sit down, young man, and leave the heathen world in the hands of God, who will convert it in His own time, and in His own way!" Happily, they were not likely to be met, at this day, in a spirit like that.

The Rev. WM. ELLIS, from Madagascar, said the religion of the Malagasy was a sort of worship of the spirits of the first kings of the country: and hence it had come to pass that loyalty and heathenism were considered identical; the enemies of the Gospel had thus had an easy task in persuading the Government to send the Missionaries away, which was done in 1836. At that time they had been 16 years in the island and they had taught 60,000 persons to read the Word of God. Before they came, there was only one person who could write; but when they left, there were 10,000 officials who translated their business in writing. The government, finding that the Bible formed the great source of Christian constancy, had used great efforts to suppress it; and though they had no doubt succeeded in destroying many copies, there were still a good number in existence. Mr. Ellis then mentioned some most interesting facts which proved the fidelity of the Christians of Madagascar and their love of God's Word.

The Rev. GEO. DRUMMOND, also from the South Sea Islands, added a great many interesting particulars to what had already been stated by his fellow-labourer Mr. Harbutt. No portion of the Mission field had yet yielded so much fruit as the South Sea Islands. In the Islands of the North and South Pacific there were already no fewer than 212,000 nominal Christians. It might be said, "But see what a number of Missionaries you have in the Pacific." The truth was, that where there was one Missionary in the Pacific there were three in India. He hoped that the number would be largely increased, for there were yet many Islands on which the Sun of Righteousness had not yet shone; the Missionaries were, however, teaching the people the voluntary principle. The Samoans already paid for their own Bibles. The last instalment of £1300 odd, had just been paid to the British and Foreign Bible Society for an impression of 15,000 copies of the New Testament. The native teachers had also begun to labour with very great success.

After a few concluding remarks from the Rev. Dr. SPENCE, the Minister of the Chapel, the Meeting separated.

SPECIAL CLAIMS OF CHINA.

As this momentous subject formed a prominent topic in the proceedings of the late Anniversary, we cannot more appropriately conclude our report of those services than by inserting the following earnest appeal from the pen of our venerated friend the Rev. JOHN ANGELL JAMES, specially in relation to the proposal for *simultaneous Collections for China on Lord's Day, January 29th, 1860*. Mr. James's letter originally appeared in the "British Standard" of the 20th ult. :—

“TO THE EDITOR OF THE BRITISH STANDARD.

“SIR,—From the deep interest you have ever manifested in the cause of China’s conversion to Christianity, you would, like myself, be much gratified by the prominence given to that subject in the proceedings of the late Meeting of the London Missionary Society, both in the Report of the Directors and in the addresses of the speakers; and you would be more especially gratified by the noble offer of the two anonymous friends who have promised each £300 per annum for ten years, to support two more Missionaries to that vast empire. I interpret this as a good omen of the intention of what our Lord is about to do by stirring up the hearts of His people for that wonderful nation. It must be obvious to every one, that the Missionary cause is advancing in its stately march, with rapid strides, when rich men are becoming so impressed with the obligation imposed by the possession of wealth. There is something really grand in the spectacle of two men modestly veiling themselves with an incognito, and laying, thus concealed from public notice, £3000 each on the altar of God. Mammon-worship in the Church of God is, we hope, declining. The prophecy is being accomplished in a fuller measure, which says, “To Him shall be given of the gold of Sheba.” Christians begin to feel it to be their *privilege* as well as their *duty* to consecrate their wealth to God, and to enter into the spirit of David’s words when he gave £30,000,000 for the erection of the Temple, “Who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee.”—1 Chron. xxix. 14. And now, where and who are the imitators of the example of these two generous individuals who have offered this £300 a-year for the support of Missionaries to China? Where in London, whose merchants are princes? Where in the provinces, among our country gentlemen? Or, if there are few who are able to take the *whole* support of a Missionary upon themselves, are there not some who would be willing, with two others, to charge themselves with the support of a missionary? The whole honour of a missionary is best; but the third of it is a rich distinction, which any one who has the ability might covet.

“But, having enlarged upon this subject in a letter* to the ‘Patriot’ newspaper, I shall now turn to another topic which came up at the late meeting of the London Missionary Society. I mean the proposal of *simultaneous congregational collections for China on the 29th of January next year*. The Directors thus allude to this subject in their report:—‘Where is the Christian, however limited his resources, who would not desire the blessing of doing what he can for the honour of God and the salvation of China? To have lived to see China opened is a privilege worth living for—a privilege which few, if any, expected to realize. The Directors, therefore, most earnestly entreat the pastors and officers of every Christian church affiliated with the Society to afford the opportunity to the poor no less than to the rich—to the widow who of her penury will gladly cast in her mites, as well as to the wealthy who, without sacrifice, can offer gold—by making a collection *especially* for China within the present missionary year—that is, before the 31st of March, 1860. And the Directors respectfully suggest that, if the pastor of each church would himself become the advocate of

* This letter has not yet appeared.—ED. MISS. CHRON., 25th May.

China, and present to his people such information respecting her social and moral state as may enlighten their understandings and warm their hearts, the results of such pastoral appeals will be successful beyond precedent; and in this easiest and most legitimate manner amounts will be secured sufficient to increase twofold the present number of our Chinese labourers. Had it been possible that the opening of China had been dependent on the discharge of a duty so easily performed as that now suggested, who would have refused the pleasant service? And now, when China is opened, who will withhold this offering of gratitude and love?' There is something interesting and stimulating in simultaneous movements for an object. We love society and social action. I am aware that *obligation* depends upon individual duty, and we ought not to wait for the movements of others before we move ourselves; but movement in fellowship with others is very pleasant. It will be a very delightful thing, and very acceptable to God, for the conversion of China to be the subject of thought, prayer, consultation, throughout a whole denomination on one given day. What a holy and noble fellowship for a holy and noble object! Constituted as human nature is, and renewed human nature too, what an inspiration will it give to us all, to consider that myriads and myriads are sending up their prayers to heaven, and depositing their offerings on earth, for the same object, and that object the conversion of China. How pleasant will it be for the congregation in the village to be in concord with the congregation in the city; the peasant to be echoing the theme of the merchant; and the voices of Sunday-school children throughout the land joining the chorus, and all together crying, 'HOSANNA FOR CHINA!'

"*And why should it not be?* Many months are to roll before the 29th of January will be here, and by a little contrivance and wise arrangement it may be done. Other collections might be so fixed as not to be interfered with or injuriously displaced. By this means the poor man's offerings and the widow's mites may be gathered up for China as well as the thousands and hundreds of the rich in other ways. And will not myriads be engaged to pray for China? It is not money only, or mostly, we want, but believing, earnest prayer. How many hearts will be engaged to pray for China who never prayed in much earnestness for it before! We have no Conference or General Assembly, to impose by authority the scheme of simultaneous collections for any object; but let us prove that we have voluntary fellowship and sympathy with each other, when a worthy object is proposed, to make them; and surely, if there be any one object under the sun that can be accounted worthy of them, it is the conversion of China. The subject comes recommended by the Directors of our Society, by the resolution of the august Meeting in Exeter-hall, by its own vast importance, by the simplicity and feasibility of the scheme, and—may I not say?—by the sanction and approval of our Lord Jesus Christ.

"I leave the subject for the consideration of the pastors, deacons, and members of our churches, with the hope that it will meet with general, if not universal, support.

"J. A. JAMES."

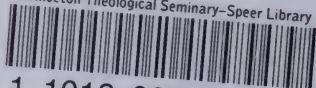
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